

Astrologia Vedica: A Treatise on the Predictive Astrology of
Rishi Parashara
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Dedication

This dedication should rightfully be a two-pronged dedication and, therefore, it is.

I would first of all like to dedicate Astro Vedica to A.C. Bhaktivedanta Swami, Prabhupad. It was he who cultivated in me the concepts which have allowed me to accept Vedic astrology and which guide me in its practice to this very day.

Principally, he nicely explained ...

Evam Parampara Praptam

Imam Rajarshayo Vidy

Sa Kaleneha Mahata

Yogo Nashtah Parantapa

“This supreme science was thus received by the chain of disciplic succession, and the saintly kings understood it in that way. But in due course of time the succession was broken and, therefore, that science as it is appears to be lost.”

The question may be raised about why I would dedicate a book on Vedic astrology to someone who wasn’t an astrologer.

Well, when I first ran across Vedic astrology, I was not at all inclined to accept any astrology, Vedic or otherwise; not accept it as anything other than soothsaying, that is. But because I had had so much respect for Vedic culture and the disciplic succession inculcated in me, I opened my mind to its study. To this day I closely follow the original Vedic system without any hodge-podge or mixing, and I am very happy with the result. I owe this perspective to A. C. Bhaktivedanta Swami, Prabhupad.

Secondly, I really should dedicate this book to Bangalore Venkatesh Raman. Raman was India’s most outstanding astrologer of the 20th Century; he did wonders for Vedic astrology, and his achievements had a similarity with those of A.C. Bhaktivedanta Swami, Prabhupad. That is to say, *he was the first to really bring Vedic astrology to the West in the form of his books and a lecture given at the United Nations.*

In his books he provided the student with hundreds of practical examples of how to interpret a Vedic horoscope and apply the ancient techniques; he distilled the essence of the Vedic astrological classics and

presented them in their proper weight and proportion. The great majority of westerners who first took up astrology and went on to help establish it in the West first learned from him through his books.

In addition, his astrological journal was the first of its kind and the foremost in India, a true lighthouse beacon.

I don't know of any modern astrologer who comes near to his achievements. Therefore, this book is dedicated to him as well.

Dean Dominic De Lucia

Introduction

Om ajñana-timirandhasya
jñanañjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namaha

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisance unto him."

There are many "how to" books which have been recently produced for the Vedic astrology market, and one may question the necessity for another one. There are several reasons for this. For one thing, it does not seem that the modern astrological writers in India who have presented the science in English anticipated exactly how it would be accepted in the West. It is all right enough to write in English for an Indian audience. Hindu readers are accustomed to receiving information about their own culture without changing it all around or grafting it on to something else; they are quite comfortable with their culture and they are very traditional to begin with. But in the West a more challenging and experimental approach is the norm. Thus, even though the Hindus writers, by and large, have done a reasonable job of making a presentation of the science of astrology to the English-reading public, they have presented it to a public lacking certain perspectives on it.

In this sense, the present effort is truly unique. The beginning chapters practically prepare one's thoughts for reading the rest of the book. Some very unique philosophical perspectives and mindsets are presented.

The initial chapters also acquaint the reader with the concept of the Parampara system, a system of disciplic succession. Information received from this disciplic succession is not empiric or experimental. It comes to us from celestial beings that generated and fostered humanity on the earthly plane, and through rishis and sages who were their representatives. Thus, this knowledge is special as it was handed down, which precludes the need to add or subtract from it- in contrast to the tendency to hodgepodge systems of astrology, which is so common in the West nowadays.

After presenting the reader with parampara concepts, the book then proceeds to map out before the reader the main components of Vedic astrology, giving all components their proportionate weight and consideration. In so doing, an attempt is made to support the astrological principles and concepts with both logic and appropriate statements from the ancient astrological writings. A constant thread runs through the book in this sense, such that a harmonic justification, peculiar to the author's style, is not lost sight of at any stage.

It may be questioned, then, why there have been so many quotes from modern Indian (Vedic) writers in the book, given that many modern Hindu writers have a tendency to mix up systems and depart from the standard of old. (Know that this quoting of modern writers has mostly been done in the chapter which deals with the signs of the zodiac.) The answer is twofold: first of all, the ancient writers did not typically delineate at length on the nature of the zodiacal signs themselves, although they did map out the rest of the science in great detail. This may have been due to compositional constraints, such that the information had to fit into a certain slot determined by Sanskrit meter and rhyme. It seems that the ancient Sanskrit writers composed in more of a pleasing and poetic way rather than in the modern, frank and efficient fashion.

A reason which is possibly closer to the truth would be that the ancient writers didn't have to delineate in terms of the basics. A student would usually learn sign characteristics, which was common knowledge among astrologer brahmins, from any local village astrologer. The theme of sign characteristics was perhaps too simple to warrant a display of learning, maybe as embarrassing as discovering onion soup. And some works had a

fairly narrow focus rather than a complete presentation of the science; they purported to preserve certain elements of the science that, for some reason, they felt needed emphasis.

At any rate, an expanded description of the signs is hard to come by in the ancient writings, and there are modern writers who have done a good job of expressing the characteristics of the signs. For this reason, proper recognition of their comments has been given where due, though recognition is not necessary in the case of the observations which are not original or which are obvious or generally accepted.

This in no way, however, elevates the modern scribes to an absolute pedestal otherwise, or implies an automatic acceptance of any other comments which they might have made. In spite of flashes of brilliance, many modern Hindu writers fall short or deviate in some fundamental way, and their writings have to be read with a grain of salt. Thus the author of this book has only quoted appropriate insights.

In addition to the "as it is" perspective, and the inclusion of all the main component factors - giving proper weight and allotment - the book comes to a conclusion with a sample interpretation of the true horoscope of A.C. Bhaktivedanta Swami, Prabhupada, in which all of the lessons of the book are properly applied.

Part I: Proper Understandings and Mindsets

Chapter One: The System of Disciplic Succession

In the **Bhagavad Gita**, Shree Krishna establishes the concept of disciplic succession, or param-para. In fact, the second verse of the fourth chapter is a keystone verse for understanding all Vedic knowledge, not just astrology:

Evam Param Para Praptam
Imam Rajarshayo Vidy
Sa Kaleneha Mahata

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in the course of time the succession was broken, and now that science as it is appears to be lost."

Through these words, Lord Krishna indicates that one should understand Vedic knowledge through the disciplic succession, that is, the Vedic sages. Why is this? Because knowledge coming down in disciplic succession from pure sages in contact with the Supersoul originates from a divine source and is free from the defects of mundane sensory perception.

And what are these defects? According to the Jiva Goswami, these defects are of four basic types:

"such as bhrama or error due to wrong perception of one object for another, pramada or error due to carelessness, vipralipsa or error due to the cheating propensity and karanapatava or error due to limited sense perception. He therefore accepts only shabda (oral evidence from the disciplic succession) and no other evidence; the rest he treats as purely subsidiary." By shabda brahman is meant transcendental sound vibration such as found in the Vedas.

At this point, let us define Vedic astrological teachings; we are basically speaking of Parashara Rishi. He has given us a complete system of astrology in his book **Brihat Parashara Hora Shastra**. He did not say that it was incomplete or an installment. And although he spoke his teachings to Maitreya, he had the man of the present age, the kali-yuga, in mind. This is evident from the sections that deal with Ashtakavarga and Vimshottari Dasha. Although there are some less extensive Vedic sources such as Satyacharya's teachings, almost all Hindu astrology corresponds to Parashara's system and is therefore known as Parashari astrology.

So who was Parashara in the first place? There is a nice narration in **Hari Bhakti Shudhodaya** (a section of the **Naradiya Purana**) which illustrates how exalted Parashara Rishi was. Apparently, the sage Markendeya came upon a meeting of sages in a forest clearing. They were sitting in a circle, among them Parashara, who was just a little boy of seven at the time. He

was seated on the lap of Vasishta Muni, who was the family priest of Shree Ramachandra, an avatar of Vishnu. To be seated on the lap of Vasishta is in itself an honor. But to get on with the story, Markendeya fell at the feet of Vasishta and offered his respects. Parashara, in turn, bowed down to Markendeya. Markendeya disapproved of this and instructed the boy that elders should receive respect and not humble themselves to those of lesser age. Parashara showed surprise and mentioned that, since he was only a boy of seven, he was not an elder, for which reason there should be no objection to his bowing down. Markendeya, however, cited the sages defining age as time which is spent in remembrance of Vishnu. Markendeya went on to say that Parashara's devotion was unalloyed and that the boy was in contact with the Supersoul. Therefore, Markendeya said that, although only a boy, all of his seven years counted whereas if the time all others present there had remembered Vishnu were added together it would not even exceed five years. That is why Markendeya considered Parashara to be the eldest person in the assembly.

Another anecdote is found in the pastimes of Shree Ramanuja Acharya, one of the chief saints of the Vishnu worshippers of South India of the post-Vedic era. It is nicely related in "The Life of Ramanuja Acharya," compiled by Naimisharanya Das, P - 59, wherefrom we relate: "Just before the cremation of Alabandara (Yamunacharya), a saint of practically equal stature, Shree Ramanuja arrived and attended the viewing. He noticed that the saint had his three middle fingers curled over in a fist-like fashion, while the thumb and pinky were extended. "After a while, Ramanuja said' I see that three fingers of Alabandara's are folded and clenched tight. Were they like that during his lifetime?'"

"The disciples who were close by replied, 'No, his fingers used to remain straight. We cannot guess why they are like this now.'"

"Ramanuja then declared aloud, 'Remaining fixed in devotion to Lord Vishnu, I shall free the people from illusion by spreading the glories of the Lord throughout the land.' As these words were spoken, one of the fingers relaxed and became straight."

"Ramanuja spoke again, saying, 'To establish that there is no truth beyond

Lord Vishnu, I shall write the Shree Bhashya commentary on the Vedantasutra.' At this, the second of Alabandara's fingers became straight."

"Ramanuja declared again, 'In order to show respect to the sage Parashara, who has so wonderfully described the glories of the Lord in the Vishnu Purana, I shall name one learned vaishnava after him.' With this final statement, the last of Alabandara's fingers relaxed and became straight." This story, relating to the three vows of Ramanuja Acharya, are part of the lore of the Vishnu worshippers of South India; the last vow highlighting the exalted status of the Sage Parashara.

From these stories we can conclude that Parashara Rishi was certainly an exalted personality and a pure medium for astrological knowledge. His teachings would not be tinged with any of the aforementioned empiric defects. Keep in mind that he is also the father of the sage Vyasadev who compiled the very Vedas!

As far as Parashara's sources are concerned, he states in several places in his treatise that "I was instructed by Brahma ..." or that "such and such I have heard from Narada." We know from **Bhagavat Purana** (canto two, chapter nine) and other similar sources that Brahma is the "Adi-Devo Jagatam" or first demigod of the universe and "Para Guru," the supreme guru (verse five). He was so successful at yogic practice that the Personality of Godhead Narayana appeared before him from the spiritual sky (Vaikuntha), shook his hand, smiled at him and referred to him as being impregnated with the Vedas. Brahma may therefore be considered a perfect source of knowledge as he has the recommendation of Narayana, shook His hand, and saw Him personally! Narada is his offspring.

This means that astrological teachings coming down from Brahma and Narada to Parashara are free from mundane sensory defects. And to learn from such sages is the perfection of the above keystone verse.

On the other hand, even if one looks for empiric evidence, he may rest assured. Since the close of the Vedic age several thousand years ago, some of the greatest intellects of India have applied themselves to this system of

astrology. They have been patronized by great kings and wealthy men, or have had ample facilities in some way. Their findings and understanding of Parashara's system have been documented in the form of such great books as **Brihat Jataka** by Varaha Mihir and **Jataka Parijata** by Vaidyanath Dikshita. Experimentation with the system has not been lacking. So it seems that, in Vedic astrology, we have not an empiric system subject to human imperfection. Rather, we have a system that is free from such defects, though employed by fragile human beings.

Chapter Two: Leave Well Enough Alone

Given the fact that Vedic astrology is coming down through the chain of disciplic succession, then it should be understood in the same way that the disciplic succession of sages presented it. According to the keystone verse, that is the way in which the saintly kings understood transcendental knowledge, what to speak of us. In the 34th shloka of the same fourth chapter of the **Bhagavad Gita**, Shree Krishna also advises "Pariprashneya Sevaya," or an attitude of humble inquiry and devotional service to go along with it. That is the way to receive Vedic knowledge, astrological or otherwise, according to Shree Krishna, whom Arjuna deemed infallible (Achutya).

In the West, of course, it is typical to be challenging, especially in academic circles. It is fashionable to be original and find out something new, or even to disprove one's predecessors. That way, one makes a name for oneself. This is actually a good way to go if the goal is to develop new technologies, industries or to project oneself across oceans to new continents. (Who would have ever heard of Christopher Columbus if he weren't original?). It is not a good way, however, to understand Vedic knowledge coming down in disciplic succession as pointed out in the **Bhagavad Gita**.

The speculative, experimental approach to Parashari astrology simply brings us to the point of fixing something which is not broken, even tampering with the already refined. It is well documented that Vedic astrology is very accurate in the timing of mundane events. In terms of personality analysis also, Vedic astrology offers a soulful, instinctive perspective from Surya Lagna, (Sun chart), an emotional perspective from Chandra (Moon chart), and a more general point of view from the lagna proper or ascendant. It is

actually much broader than the Western system and replete with techniques and methods of analyses otherwise unknown (such as the planetary periods and methods for assessing planetary strength). So why not accept this wonderful system of astrology as it has been handed down instead of speculating on it with our imperfect senses?

And it is not reasonable to think that the Western system and Parashara's complement each other. They are different systems with a different logic behind them and a different set of rules for interpretation; they don't lead to the same place by different roads. It would be more accurate to say that they are mutually exclusive of each other. Maybe this is what Jiva Goswami means when he uses the term "Vipralipsa;" it is possible that we fool ourselves without really knowing it.

Therefore, as we go about the study of Vedic astrology let us recall the **Gita's** keystone verse and try to understand from the previous acharyas (teachers). As a final inspiration, we can meditate on Arjuna's words from the seventh verse of the **Gita's** second chapter: Sishyas te ham shadi mam tvam prapanam: " Now I am a your disciple and a soul surrendered unto you. Please instruct me."

Chapter Three: Perspectives on Astrological Determinism

The theme of astrological determinism has been in existence for as long as astrology itself. They go hand in hand, for although one may be bound by karmic reactions, one still has some free will upon which to call. And God's will must be factored into the equation, too. So naturally, a question arises; up to what degree are we bound and at which point does free will or divine intervention come into play? Unfortunately, the answers to these questions are not always understood properly in relation to the science of astrology.

Typically, there are various grounds upon which the authority of horoscopic indications is mistakenly minimized. For example, some feel that free will reigns supreme in its contest with karmic and horoscopic indications.

But it must be kept in mind that the soul is not possessed of absolute free

will in the first place. In his writings, A.C. Bhaktivedanta Swami, the founder-acharya of the International Society for Krishna Consciousness, typically makes reference to the "minute free will of the living entity."

The disciples of Swami Bhaktivedanta give an appropriate analogy to describe how the living entity bargains away his free will and becomes karmically bound in their commentary to the 12th canto of Shrimad Bhagavatam. It is similar to boarding an airplane, they write. When an individual boards an airplane, that person is bound by such action. One cannot capriciously decide to change one's fate and walk out the door. The person becomes bound by his or her former decision and must remain aloft for a while.

Furthermore, they explain that this decision opens up a whole new array of choices. For example, one may choose coach fare and then decide to upgrade to first class. Or one may decide to see a movie or not to do so. The point is that the exercise of free will is never negated, but still karmic environments and specific reactions will manifest. There is choice, but not as much as we might think.

Others feel that by taking initiation from a bona fide spiritual master one's karmas are accepted by him and that afterwards, the supersoul takes responsibility for guiding one's life from within. Still others feel that through spiritual practice (sadhana) one's karmas gradually melt away such that one is no longer bound by them. In all such cases, the horoscope would come to have less and less validity.

The example of a fan may be appropriately applied. When the plug of a fan is pulled out the blade continues to rotate because of the momentum. This is true even though no new impetus is received. Similarly, a practitioner of sadhana (spiritual life) may incur no new karma, but he will continue to receive karmic reactions from before. Thus it's true that new karmas are avoided though responsibility must be taken for old karmas. ("Certain old karmas, as we shall see)

This actually occurred in the case of the Avanti (district of Malwa in India)

brahmin mentioned in the 11th canto of the **Bhagavat Purana**. This brahmin had been materialistic but renounced the world to practice sadhana on the banks of a holy river. For all his efforts he was rewarded by being beaten up and tormented by hooligans. He was not sorry for that, however; he blamed it on his previous impious activities and the root cause of these, his mind. The point is that although he was engaged in spiritual practice, not all of his karmas dropped off immediately.

This seems to be in stark contrast to the instructions of the Vishnudutas to the followers of Yamaraj. While snatching the soul of Ajamil from their grasp, the Vishnudutas explained that even casual mention of the name of Narayana can relieve a soul of more karma than a soul could possibly commit. They also mentioned that Ajamil's utterance of the Holy Name was especially efficacious because he did so without offenses and in a pitiable condition.

There are many other statements such as this in the Vedic literature. One nice example may be found in the **Bhakti-Rasamrita** of Rupa Goswami. In the ninth chapter of this work Shree Rupa quotes Narada Muni in the **Dvarka Mahatmya** as saying "From the body of any person who claps and dances before the deity, showing manifestations of ecstasy, all the birds of sinful activity fly away."

Does this mean that just by attending religious ceremonies such as the aroti ceremony that all of one's karma is negated and that horoscopic indications become negligible? Certainly not, but the answer to this conundrum must be fully understood before one can have faith in one's horoscope and make use of it.

First of all, it should be understood that astrology is not simply a study of karmic reactions. Rather, astrology indicates the will of the Supreme expressed through his agency of Time. Astrology is principally a study of time.

The point being that the will of Vishnu\Krishna is indicated by astrological phenomena. Therefore, this phenomenon should not be considered as some

kind of separate power from the will of God. The idea is *not* similar to the Christian concept of God and the Devil. According to the Christians, the Devil exists as some kind of separate power outside of the framework of the Lord. Astrology should not be seen in that way. In the **Bhagavad Gita**, Krishna explains in the first person that "Time I am, the great destroyer of the worlds" (Kalo 'smi Loka Kshaya Krit Pravridhho). Time is not even referred to in the possessive case as an agency but rather, in the first person, thus indicating that time is indicative of the direct will of God. So much so that in the 11th Chapter of **Gita**, Arjuna witnessed a form of the Lord called the Kala Rupa, the Form of Time.

Time's role as a beginning and end is generally well understood, but there is another, less understood aspect of Time which has been pointed out in the same 11th Chapter of **Gita** (Texts 33 and 34): "Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by my arrangement, Oh Savyasachi, and you can be but an instrument in the fight. Drona, Bhishma, Jayadratha, Karna and the other great warriors have already been destroyed by me."

A deeper understanding of the involvement of thinking, feeling and willing on the occurrence of any action helps us to understand the nature of time and chronology. Any action must be first initiated on the mental platform, which is an ethereal, platform; sometimes the word "astral" is used to indicate this platform. For example, in the 33rd text of the 26th chapter of the third canto of the **Bhagavat Purana**, His Divine Grace A C. Bhaktivedanta Swami, Prabhupada, confirms this: "Subtle forms are generated from the ethereal element, ... mental activities are also on the platform of ethereal existence."

It is only after an action occurs on the subtle, ethereal platform that it actually takes place in the gross material sphere. This is the understanding behind Shree Krishna's words "They are already put to death by my arrangement." A certain trickle-down effect occurs culminating with the final manifestation of an action on the gross material platform. The successive, trickle-down manifestations of an action in the various realms, subtle then finally gross, is actually an exhibition of the chronology of Time, comprehended now in a more complete way. For this reason it is useless to

resist one's destiny as *destiny has already occurred on subtler planes*; it is just a matter of time before the played-out fate manifests on the material plane. Astrological symbols indicate these "days of the future past" from the subtler, ethereal planes.

And although it is true that karmas fall off for one who utters Hare Nama and engages in spiritual practice otherwise, the confusion actually has to do with which karmas are the ones that are cancelled.

A year or two back an essay was generated by the Philosophical Research Committee of the Hare Krishna movement, penned by Shyamasundara Dasa, which shone some light on this question. It was entitled "Fate, Freewill and the Law of Karma."

This essay began by explaining divisions of karma because not all karmas are of the same nature. Kriyaman karma is defined as newly created karma and sanchita karma as stored-up karma. Sanchita karma is further divided as anurabda karma, or reactions that have not yet manifested and are lying in a seed-like state, and prarabdha karma, which refers to karma which has already begun to manifest.

Then the **Vedantra Sutra** is quoted which states: "Upon obtaining Vidya there takes place the non-clinging of works done in the present life, and the destruction of karma stored up which was done in the past life. This is so because it is declared in the Upanishads." This seems to support the idea that one gets off scot-free by chanting Narayana's name or clapping his or her hands in front of Shree Murti.

But the 15th verse of the same chapter seems to put everything in its perspective. There it is stated that "... only the immature karmas of former lives, namely, those karmas whose effects have not begun, are destroyed by knowledge." This verse seems to suggest that the prarabdha karmas, the ones depicted in the horoscope, remain even if one were to obtain Vidya.

The horoscope is actually the wheel of time which was set into motion at the

moment of birth. The prarabdha karmas it represents have already manifested; it is only a matter of time before they come to pass on the physical plane. And according to the above verse of **Vedantra Sutra**, these karmas *will* come to pass even if one takes up religious practice (sadhana) or obtains Vidya (knowledge).

As explained in the paragraphs above, this truth is reminiscent of Shree Krishna's statement to Arjuna in the **Gita** (11th chapter) wherein He instructs Arjuna that " These soldiers and kings have already been put to death by my arrangement, Oh Savyasachin, and you can be but an instrument."

For further understanding we can refer to the narration of the birth of Maharaj Parikshit in first canto, twelfth chapter of the **Shrimad Bhagavatam**. Parikshit Maharaj was an exalted soul because he was protected by Vishnu in the womb of Uttara (from the Brahmastra of Ashvattama). The brahmins of the court of King Yudhistira referred to him as a maha-bhagavat, a pure devotee of the lord; Parikshit Maharaj was a pure devotee from his very birth.

Even so, the **Bhagavatam** states that "Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pandu, who would be exactly like him in prowess, took birth." (1.12.12) In his commentary on this verse, His Divine Grace A.C. Bhaktivedanta Swami states that "Maharaj Parikshit, or even the Personality of Godhead appear in certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment ... a suitable moment was chosen when all good stars assembled together to exert their influence upon the king."

The question of whether or not the king carried with him prarabdha karmas when he took birth becomes immaterial when the following point is understood; that even though Maharaj Parikshit was a maha-bhagavat, a pure devotee of the lord, his horoscope still corresponded to the events which unfolded in his life. This practically suggests that astrological phenomena will remain valid for all beings, in spite of one's exercise of free will or one's level of spiritual attainment.

As an example of the validity of the king's horoscope, the jataka vipras (astrologers) predicted that King Parikshit "would be true to his promise like Rama, the son of Dasaratha...exactly like King Ikshvaku in maintaining those who are born ... a munificent donor of charity and protector of the surrendered like the famous King Shibi ... amongst great bowman the child will be as good as Arjuna ...," and even more (IBID).

Besides these general predictions, the brahmins foretold specific incidents about Parikshit Maharaja's future life. For example: "After hearing of his death, which will be caused by the bite of a snakebird sent by the son of a brahmin, he will get himself freed from all material attachment and surrender to the Personality of Godhead, taking shelter of him. After inquiring about proper self-knowledge from the son of Vyasaadev, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness" (IBID).

All of this came true in the life of Maharaj Parikshit from which we may conclude two things. First of all, the astrologers of the court of Maharaj Yudhistira mastered the Vedic system very well. This had to be so in order for them to predict so accurately. Contemporary astrologers should take a lesson from the astrologers of old; half-baked interpretations from astrologers who don't have a good working knowledge of the system nor sufficient experience cannot be approved of. At the present time, as Vedic astrology is becoming transplanted to the West, it is even seen that immature practitioners read three books and hang their shingle, so to speak.

Secondly, we can conclude that astrological indications strongly correspond to the lives of pure souls, Godhead himself (Shree Krishna), and Vishnu expansions. What then, can we say of souls who are still in the conditioned state, even if they have begun to tread the path of self-realization.

At this point, we now have a basis for understanding Vedic astrology. We have seen from whom to understand, how to understand, and we have also seen that astrological influences will be indicative in all cases, beginning with Shree Krishna and his pure devotee down to the common man.

Chapter Four: How to Deal with Destiny

The **Bhagavad Gita** is very instructive insofar as how to face up to one's destiny. When faced with the prospect of engaging in a fratricidal war in order to recover his unlawfully usurped kingdom, Arjuna commented to Shree Krishna:

aho batā mahat papam
kartum vyavasita vayam
yad rajya-sukha-lobena
hantum sva-janam udyatah

yadi mam apratikaram
asastram sasta-panayah
dhartarastra rane hanyus
tan me kshemataaram bhavet

"Alas, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen. Better for me if the sons of Dhritarastra, weapons in hand, were to kill me unharmed and unresisting on the battlefield." (**Bhagavad Gita**, chapter 1, texts 44 and 45).

In other words, Arjuna was not inclined to engage in warfare for material gains because he was saintly and had higher considerations to make. In the second chapter, text 5, Arjuna says: Shreyo Bhoktum Bhaiksyam, that "It would be better to live by begging" (than by killing). Arjuna was willing to give up an opulent kingdom in order to avoid bloodshed, and to walk off and become a mendicant. In text 9, Arjuna even came to the point of announcing "Govinda, I shall not fight."

Shree Krishna's reaction was very interesting. He did not advise Arjuna to run away from the problems of life. Rather, He advised Arjuna to have a spiritual perspective, to take devotion to God into consideration as well as karma and duty. In fact, by the end of the **Bhagavad Gita**, Shree Krishna had made things very clear:

shreyan sva dharmo vigunah
para-dharmat sv-anushtitat
svabhava-niyatam karma
kurvan napnoti kilbisham

"It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it imperfectly. Duties prescribed according to one's nature are never affected by sinful reactions" (chapter 18, text 47).

Arjuna's reaction, once the full message of the **Gita** was spoken to him, was maybe even more interesting. He didn't ask for personal favors along the lines of karmic alleviation, even though the original form of Vishnu was standing in front of Arjuna playing the role of a friend. He didn't ask Krishna to turn back the hands of time in order to do things over, nor did he try to escape the karma in front of him in any way shape or form by wearing rings, other talismans, chanting mantras, or by becoming empowered in any way. Rather, Arjuna discovered in himself a willingness to confront the situation in front of him and deal with it.

Arjuna uvacha:
Nashto mohah smitir labdha
tvat-prasadan mayacyuta
sthito 'smi gata-sandehah
karishye vacanam tava

"Arjuna said: My dear Krishna, Oh infallible One, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to your instructions." (**Bhagavad Gita**, verse 73, chapter 18)

In other words, Arjuna seemed ready to engage in his own "occupation" (face his own destiny) even though it seemed "imperfect" in some sense. How different from the beginning of the **Gita** when the particular set of troubles in front of Arjuna seemed so terrible to him that he trembled, let his bow fall to the ground, felt confused and became dry at the mouth. However, once he was free from illusions he then understood things clearly and was willing to accept the apparent karmic reactions coming his way.

Nowadays, of course, it has become the fashion to try to overturn the indications of time/astrology by various remedial measures. But perhaps this shouldn't really be our purpose. In real life, we have to be willing to face up to things and to do our part until the karma plays itself out and we are freed. Imagine a sports player whose team is losing a championship game without enough time to recover. Is he allowed to give in to his lamentation and walk

away? No, he still has to go through the motions until the last minute, even though he knows all is lost. He has to be responsible. He even has to know *how* to lose, just as we have to know how to face our karmic reactions. The simple attitude of responsibility that Arjuna showed towards his destiny is certainly a good one to apply towards horoscopy. After all, it was an attitude born of a state of mind which was free from illusions.

Even so, conditioned souls cannot be expected to be on the same level as Arjuna. The Vedas and classical astrological literature do mention remedial measures, which may help minimize karmic reactions, although total eradication is not promised. So in one sense, destiny is not so severe, and the general population may take advantage.

Unfortunately, there seems to be a few misconceptions about methods of minimizing planetary indications. I assure the reader that it is not so simple a matter. Gemology is one particular area which has a lot of confusion surrounding it.

In a document called "Is Wearing Jewels Bonafide or Bogus?", Shyamasundara Dasa quotes the **Garuda Purana**. Chapter 68, verses 6 - 8 state: "On account of their intrinsic merit some of them (jewels) imbibed the power of quelling obstacles from the influence of demons, poisons, serpents and sickness, and others are devoid of any qualities." Text 11 makes a useful statement, too: "First the shape and color are to be tested, then its merits and defects are to be understood; its influence must then be known...." Then text 12 says: "Gems bought or first used under a bad ascendant or inauspicious day become defective and even lose their merits."

Shyamasundara goes on to say that: "As seen in previous verses, the expert must know what the specific influence of each jewel will be. This doesn't mean that all diamonds have one effect, all rubies another, and similarly for other gem categories. It seems from verse 11 that each individual jewel may have its own unique qualities that may or may not be shared with other gems of its class. I dare say that the kind of gemologist who can determine the individual gem qualities is probably rarer than the gems themselves." His point is clear.

And in spite of the fact that gems are purported to have mystic influences in the Puranas, they are not specifically prescribed to overturn the evil influences which are indicated in the horoscope. Even though gems are mentioned in the classic astrological literature, it is important to understand in what context they are mentioned. Always, mention of gems is simply couched in the middle of a paragraph which consists of a list of all kinds of things which correspond to a given planet. A typical paragraph might mention, for example, that new cloth, cotton, water, pearls, salt, and milk correspond to the Moon. But this doesn't constitute a confirmation to the effect that pearls are effective against evil lunar indications. The pearls are just mentioned as corresponding to the Moon, along with the other objects. The tantrik (mystic) astrologers in India do make good business at gem prescription, but there are no instructions to prescribe in this way in the astrological literature.

Unfortunately, it is not uncommon in modern times, either in the West or in India, for astrologers to speak along the lines of "dominating your fate" by using the gems which they prescribe. I have personally seen astrologers give fancy talks along such lines, then whip out gems after the lecture for sale. In India, the astrologers even receive commissions on the gems which they prescribe. They recommend certain jewelers with whom they have arrangements. Obviously, it is hard for any professional with business interests related to the particular counseling to give objective advice, and there are many cases of astrologers selling gems at inflated prices and taking advantage of trusting souls.

At this point in the kaliyuga, it is simply not feasible to prescribe gemology as a remedial measure against one's karma. And although gems do have influences, the experts are not available as in Vedic times, the gems are too costly, and many so-called astrologers with ulterior motives cloud the issue anyway.

In the 84th chapter of **The Brihat Parashara Hora Shastra** however, Parashara Rishi does prescribe worship of the planetary deities, prayer and charity to brahmins (priests) as remedial measures. He does explain that the creator (Brahma) instructed the presiding planetary deities to "do good unto those that worship you." But Parashara did not prescribe gems. In India, it is

still possible to take advantage of the navagraha puja (worship of the nine planets) in the appropriate temples. It is also becoming difficult to even find a brahmin worthy of charity in modern days. In the West, all of this is difficult.

The following are different planetary mantras, which are prayers, along with the number of times they are to be chanted. This is the one remedial prescription of Parashara's that is practical and easy to follow. The person should begin chanting the mantra during the bright half of the Moon on the day represented by the planet. For example, the Moon mantra should be begun on Monday. The mantras are chanted on japa beads of 108 beads per string. They are similar to rosaries.

Sun Mantra- to be chanted 7,000 times:

Japa kusuma-sankarsham kashyapeyam maha-dyutim
tamo-rim sarva-papa-ghnam pranato ' smi divakaram

"Let us chant the glories of the Sun God, whose beauty rivals that of a flower. I bow down to him, the greatly effulgent son of Kashyapa, who is the enemy of darkness and destroyer of all sins."

Moon mantra- to be chanted 11,000 times:

Dahhi-shankha-tusharabham kshirodarnava-sambhavam
namami shashinam soman sambhor mukta-bhushanam

"I offer my obeisances to the Moon god, whose complexion resembles white cheese, the whiteness of conch shells and snow. He is the ruling deity of the soma-rasa born from the ocean of milk, and he serves on the ornament on the top of the head of Lord Shambhu."

The Mars mantra: to be chanted 10,000 times:

Dharani-garbha-sambhutam vidyut kanti-samaprabha
Kumaram shakti-hastam ca mangalam pranamamy aham

"I offer my obeisance to Shree Mangala, the god of the planet Mars, who was born from the womb of the earth goddess. His brilliant effulgence is like that of lightning, and he appears as a youth carrying a spear in his hand."

Mercury mantra- to be chanted 4,000 times:

Priyangava-gulikashyam rupena prativambudam
saumyam saumya-gunopetam tani pranamamy aham

"I bow down to Buddha, god of the planet Mercury, whose face is like a fragrant globe of the priyangu herb and whose beauty matches that of a lotus flower. He is most gentle, possessing all attractive qualities."

Jupiter mantra- to be chanted 19,000 times:

Devanam ca rishinam gurun kañchana-sannibhham
buddhi-bhutam tri-lokesham tam namami brihaspatim

"I bow down to Brihaspati, god of the planet Jupiter. He is the spiritual master of all the demigods and sages. His complexion is golden, and he is full of intelligence. He is the controlling lord of all three worlds."

Venus mantra- to be chanted 16,000 times:

Hima-kunda-mrinalabham daityanam paramam gurum
sarva-shastra-pravaktaram bhargavam pranamamy aham

"I offer my obeisance to the descendent of Bhrigu Muni, (i.e., Venus), whose complexion is white like a pond covered with ice. He is the supreme spiritual master of the demoniac enemies of the demigods, and has spoken to them all the revealed scriptures."

Saturn mantra- to be chanted 23,000 times:

Nilañjana-samabhasam ravi-putram yamagrajam
chaya-martanda-sambhutam tam namami shaishcharam

"I bow down to slow-moving Saturn, whose complexion is dark blue like nilanjana ointment. The elder brother of Lord Yamaraj, he is born from the Sun god and his wife Chaya."

Rahu mantra- to be chanted 18,000 times:

Ardha-kayam mahim-viryam chandraditya-vimardanam
simhika-garbha-sambhutam tam rahum pranamamy aham

"I offer my obeisance to Rahu, born from the womb of Simhika, who has only half a body yet possesses great power, being able to subdue the Sun and the Moon."

Ketu mantra- to be chanted 17,000 times:

Palasa-puspa-sankasam taraka-graha-mastakam
raudram raudratmakam ghoram tam ketum pranamamy aham

"I offer my obeisance to the violent and fearsome Ketu, who is endowed with the potency of Lord Shiva. Resembling in his complexion the flower of a palasa plant, he serves as the head of the stars and planets."

Vishnu Sahasra Nama, the thousand names of Vishnu, is also prescribed as a remedial measure. In the present era of Kali, however, a more abbreviated form of the thousand names of Vishnu is recommended. (The Vedic literature divides time by cycles of four eras, the present one being the age of Kali, quarrel and hypocrisy). In the **Brihat Naradiya Purana**, there is a text that goes as follows:

Harer Nama, Harer Nama, Harer Nama eva kevalam
Kalau nastyeva, nastyeva, nastyeva, gatir anyata

"Chant Hare Krishna, chant Hare Krishna, chant Hare Krishna, it is the best way, the best way, the best way for self realization in the age of Kali."

When the reader reaches this point, he more than minimizes astrological indications. In addition, he reaches the culmination of Vedic astrology and, indeed, the culmination of all the Vedic literature. In the fifteenth chapter of the **Bhagavad Gita**, Shree Krishna claims: Vedaish ca sarvair aham eva vedyo: "By all the Vedas, I am to be known."

In the very beginning of Parashara's Hora Shastra, the sage explains that the different planetary deities are but direct expansions of Vishnu. This is probably what Shree Krishna is referring to in the ninth chapter of **Bhagavad Gita**, twenty-third text, wherein He explains:

ye 'py anya-devata-bhakta
yajante shraddhayavitaḥ
te pi mam eva kaunteya
yajanty avidhi-purvakam

"Those who are devotees of other gods and who worship them with faith actually worship only me, Oh son of Kunti, but they do so in a wrong way."

So if we are going to adopt prayer as a remedial measure, instead of praying to the planetary deities, why not pray to Vishnu or Krishna himself, the "Adi Purusha," (**Brahma Samhita**) the original person? This same idea comes out in other parts of the Vedic literature. For example, in the ninth canto of

the **Bhagavat Purana**, in the narration of Shree Krishna's pastime of lifting Govardhan Hill. At that time, Shree Krishna explained to his earthly father that instead of worshipping the demigod Indra, the same paraphernalia could be used to worship Him directly.

Here is another confirmation from the second chapter, text 51, of the **Bhagavad Gita**:

karma-jam buddhi-yukta hi
phalam tyaktva manishina
janma-bandha-vinirmukta
padam gaccanty anamayam

"By thus engaging in devotional service to the lord, great sages or devotees free themselves from the results of karma in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries."

There are no claims made about the ability of any demigods or planetary deities being able to alleviate karmic reactions on this level. And to tell the truth, this level of karmic alleviation usually involves more than the present incarnation, which is what the horoscope mainly focuses on. We have already seen the statement from the **Vedantra Sutra**, in the chapter entitled Astrological Determinism, to the effect that, even if one attains complete self-realization, one's pravritta karmas must run their course. (Pravritta karmas are the ones we are born with, the ones in the horoscope. They are obligated to occur or because they have already occurred on subtle, astral platforms; it being only a matter of time for this karma to manifest on the physical plane).

It does seem obvious that prayer and worship are tenable remedial measures in relation to general statements in the Vedic literature, as well as being indicated directly by Parashara Rishi. One has to stretch things at best to assign such a role to wearing jewelry. But if there is to be any minimization of karma, it will come through prayer and not through buying gems. It seems that our best bet is to face our karmic reactions with the type of responsible attitude shown by Arjuna at the end of the **Gita** and not look for an easy escape or try to run away, as was Arjuna's first impulse.

Chapter Five: Intuition and Sadhana

Intuition is important for an astrologer but it has to be properly understood. We may define intuition as subtle guidance from the Supersoul within. In the fifteenth chapter of Bhagavad Gita (text seven), Shree Krishna gives us an idea of how intuition works.

Sarvasya caham hriddi sanivisto
Mattah smritir jñanam apohanam ca

"I am seated in the heart of all living entities, from me come remembrance, knowledge and forgetfulness."

This is why various ancient texts stipulate that the astrologer be a religious person of clean habits, and that he observe some kind of "sadhana," or purificatory practice, such as prayer; such practice will help the astrologer to be receptive to instruction from the Supersoul. Actually, given the context of Vedic culture, it was to be understood that an astrologer was a brahmin in the first place, a religious priest. Some texts come right out and stipulate a certain behavior or lifestyle for an astrologer, for example, **Prashna Marg**. There, the author states "That person, who has mastery of this science, who has good knowledge of mathematics, who leads a religious life, who is truthful, who is free from conceit, and who is well versed in the Vedas, mantras and tantras, he alone may be called a seer... When even the mlechas and yavanas (untouchable races) who are well versed in astrology are held in the same esteem as rishis, who would deny respect to an astrologer who happens to be a brahmin?" (Texts 15 and 14 respectively, translation by Dr. B.V. Raman)

A problem arises, however, when the astrologer imagines his or her hunches to be suggestions inspired by the Supersoul, or that some kind of divine intuition is working through him. Even though the astrologer tries to see the guiding hand of the Supersoul in everything, this is not actually possible for him to perceive until he becomes completely pure. Once again, Shree Krishna shines some light on this conundrum in the sixth chapter, seventh text of **Bhagavad Gita**. There, it is stated:

Jitatmanah prashantasya
Paramatma samahitaha
Shitoshna-suka-dukeshhu
Tatha manapamanayoh

"For one who has conquered the mind, the Supersoul is already reached, for

he has attained tranquility. To such a man, happiness and distress, heat and cold, honor and dishonor are all the same."

In other words, were the astrologer on such a platform, that "heat and cold, honor and dishonor are all the same," then he would certainly be in contact with the Supersoul. Such an elevated astrologer could directly trust his hunches and feelings as something divinely inspired. Until that stage is attained, it is artificial for an astrologer to think that he has been inspired by the Supersoul to predict in such and such a way, or that the universe is communicating through him.

The idea is that the astrologer tries to lead a clean life without a lot of distractions, and that he tries to make himself receptive to the Supersoul through some kind of spiritual practice. But then he has to understand that such guidance will come in a subtle way. For example, his attention may be directed to a certain planetary combination during an interpretation, or a certain conclusion may naturally pop into his head. But the astrologer will begin to overstep his boundaries if he tries to recognize the hand of the Supersoul in an exterior way. He is probably not on such a pure platform yet, hardly anybody is. Until he becomes extremely pure, the pitfalls of rationalizations and justifications will be ever present. One good way for an astrologer to double check his intuition is to make sure that his feelings correspond to an objective, logical interpretation of the chart. Only then can the astrologer be sure that the interpretation is untainted by the bias of sentimentality and wishful thinking.

Part II: Component Factors

Chapter Six: The Zodiac

The zodiac is called in Sanskrit the Kalapurusha, or time personified. It is also referred to as the Kalachakra, the wheel of time. Who and what is the Kalapurusha exactly, and what are its functions? To begin with, let us consider the following dialogue from **The Bhagavad Gita**.

In the eleventh chapter of **Gita**, (verse 31), Arjuna inquires of Shree Krishna

"Oh Lord of Lords, so fierce of form, please tell me who You are. I offer my obeisance to you; please be gracious unto me. You are the primal Lord. I want to know about you, for I do not know what Your mission is." The reader will recall from a previous chapter that the Supreme Person, Shree Krishna, answered:

Kalo 'smi loka-kshaya-krit pravriddho lokan

"Time I am, the great destroyer of the worlds, and I have come to engage all people."

So to begin with, this is how we can understand the zodiac. It is the Form of Time/Kala Rupa, a direct form of the Lord as witnesses by Arjuna that has to do with time. So understanding the zodiac will help us to understand God, his will and his plans for us. Again, the zodiac measures time, and astrology is principally a study of time.

There are twelve divisions of the zodiac: three signs are fiery, three are earthy, three are airy and three are watery. The fiery signs tend to impart a brave and energetic nature, the earthy signs are more practical and mundane. The main thrust of airy signs is intellectual, calculating and changeable, while the watery signs give one an emotional and caring nature. These are, of course, basic tendencies. One's actual nature will be determined by the many different permutations and combinations of planetary and zodiacal arrangements. The following is a list of the different signs and their corresponding elements:

Fiery signs: Aries, Leo and Sagittarius

Earthy signs: Taurus, Virgo, and Capricorn

Airy signs: Gemini, Libra and Aquarius

Watery signs: Cancer, Scorpio and Pisces

These twelve different divisions of the zodiac, are representative of different parts of the body of the Kala-Rupa, "time personified." Aries, for example, represents the head of the Form of Time. Taurus is his mouth and facial area. Gemini stands for his throat and shoulders while Cancer is representative of his heart and chest. Leo is the stomach of time personified, Virgo represents the area of the intestines, Libra the external genitalia, Scorpio the large intestine and anus, Sagittarius represents the thighs, Capricorn the knees, Aquarius stands for the calves while Pisces has reference to the feet of the Form of Time.

An important thing to realize is that the coordinates of the Vedic zodiac are different from those of the western zodiac with which the reader is familiar. It is called a sidereal zodiac. This means that its coordinates are measured in relation to certain fixed stars. The Vedic star Revati is the principle indicator.

This is different from the western zodiac, which is called a tropical zodiac. The coordinates of the tropical zodiac are measured by the movements of the Sun. The position of the Sun at the moment of the spring solstice marks the beginning of the western zodiac. The difference between the two amounts to about 24 degrees. This means that, for example, if one has one's Sun at 23 degrees Taurus by the western, tropical calculations, it will end up at near 29 degrees of Aries in the Vedic, sidereal zodiac. It is beyond our scope to examine the astronomical technicalities of the matter, just know that the difference does exist. The point is that the whole horoscope becomes plotted differently than in the western system and one's rising sign changes. So a person has to become accustomed to seeing himself in a different way, as corresponding to a different rising sign.

This task of seeing things differently is complicated for the reader by the fact that Vedic astrology emphasizes the rising sign and even the Moon sign instead of the Sun sign (see the fifth paragraph of the chapter entitled "The Planets"). It is easy to know what our western Sun sign is just by knowing our date of birth. But to establish or Vedic horoscope, we have to perform the Vedic calculations for the rising sign at our moment of birth. It is not a matter of what month in which a person was born, because all of the signs of the zodiac rise on the horizon and make a complete rotation on any given day. And in order to make good use of this book, one should have the Vedic calculations handy.

If one is already knows how to erect the western horoscope, it will be easy to make the conversion to the Vedic scheme, although calculating the planetary periods is a different matter. Our course, it is difficult to master the calculations if one has no previous experience at all. A tutor who already knows how to do the Vedic calculation would be helpful. But there is so much Vedic astrology software on the market nowadays that there is hardly any necessity of doing the calculations by hand.

Now that some basic definitions have been covered, let us delve into the actual nature of the different signs of the zodiac. To a great degree, these descriptions will be similar to the typical descriptions of Western writers. But remember that the Vedic version is being described such that some differences might be noted.

Aries is a fiery sign. It indicates the male sex. Two rams butting heads against each other represent it. Among its themes are striking and hitting. Even the word "krura" or fierceness is used to describe this sign. The idea is that birth under this sign imparts a challenging and resistant nature. This is important to know because this challenging nature is probably the most outstanding trait of Aries. It is not a passive sign, nor a particularly patient sign, nor a maternal sign, nor the sign of an introverted personality. And things like appeasement and weakness go against the grain of the Aries personality- remember that Aries people challenge. It is interesting in this regard that the lord of this sign, Mars, was considered by the Romans to be the god of war. Aries does belong to the warrior caste. Courage is denoted by Aries.

In keeping with the basic nature of Mars, Aries makes one frank and straightforward in one's dealings. In **Notable Horoscopes**, B.V. Raman, India's most noted astrologer, refers to Mars as "the matter-of-fact planet." Mars is a planet of logic, which explains the directness of Aries.

The fiery element of Aries also explains why those born under it are full of energy and dynamic. The Aries element imparts tremendous drive. This is why to achieve and to do are major tendencies of the Aries-born.

This fiery nature probably accounts for a noted idiosyncrasy of Aries people- their good muscle tone. **Hindu Predictive Astrology** comments that Aries females "possess fairly perfect contours" (Raman, P: 92). The fiery metabolism imparted by Aries apparently keeps weight from accumulating.

That Aries is the first sign of the zodiac suggests another Aries trait- originality. Aries has no precedents and comes from no previously established mold. Therefore, it is seen that the Aries-born often go out and

generate things on their own. A pioneering spirit is present in them. They can initiate things.

It naturally follows that those born under Aries are independent; the Aries person marks his or her own path in life. This is no doubt why the Sun finds his exaltation in Aries. The Sun is the king of planets; he bows his head to no one. He himself is the indicator of independence in any chart. So Aries, a sign of originality and independence, is the best sign for him.

It goes without saying that the forceful Aries personality does not function well in service environments. These people just aren't tailored to be followers. Rather, they are commanders and leaders. They can even be dictatorial.

Aries is a moveable sign, so change is not against their nature. In this regard, **Esoteric Astrology** notes that "The Aries-born would have suddenness in their life. Such persons do not believe in gradual changes. They take drastic actions and produce dramatic results" (P: 47- 48).

As for a few more idiosyncrasies, the Aries-born have a tendency to jut their chins out and then even give their heads a little upwards nod. This is done either in an approving manner or in a questioning way. B.V. Raman refers to this as "craning the neck" (Raman, **Hindu Predictive Astrology**).

Nalini-Kantha Dasa mentions another Aries idiosyncrasy in his book "**How to Read Your Horoscope**" (P: 111). He mentions that "They like athletics and exercise as a means of blowing off mental steam." Experience confirms these two idiosyncrasies to be true.

Aries is a sign of short ascension and those born under it do tend to be short. Height is dependent on other factors, too, though, such as the planets in the ascendant.

And know that Aries-people tend to receive hits on the head. This only

makes sense because it is the head of the zodiac and represented by two rams butting heads with each other. Actually, the astrological justification for the strikes to the head couldn't be more obvious.

Geographically, certain types of places correspond to the signs. A couple of examples will be given for each sign and then the reader may extend the same logic carefully. For example, places where sheep, rams and goats are found correspond to Aries; after all, the sign is symbolized by a ram. Therefore, mountains, cliffs, peaks and such places are indicative of the Aries influence because those are the kinds of places where rams live. Places and things typified by fire and combustion would be suggestive of Aries, too. Examples would be boiler rooms, kitchens and certain manufacturing processes. Boxing rings smack of Aries for obvious reasons. Places of chemistry, mines, copper, bricks, army bases and battering rams all correspond to Aries. Hopefully, this description will help the reader to recognize the Aries element in his or her surroundings.

The second sign of the zodiac is **Taurus**. A good place to start in our description of Taurus would be with the fact that natives of this sign tend to be determined people. They have even been described as stubborn and obstinate. This tendency is definitely in keeping with the nature of the symbol of this sign, which is the bull. The fact that Taurus is an earthy, fixed sign also contributes toward their rigidity in this sense. Bulls can be, well, "bullish," and aren't very easy to push around. Taurus ascendants feel "as if they were born to exercise authority over others and, in a sense, they are right They generally resemble the bull in their behavior towards new people if they are not listened to properly" (**Hindu Predictive Astrology**, P: 92). This obstinate stand of the Taurus Ian is really one of the main features of the sign. To gain a good understanding of this sign, it is necessary to incorporate this characteristic. In our own humble experience, it just doesn't seem to occur to Taurus people that they can be wrong. They're not good at compromising, diplomacy or dealing with the delicate nature of people's feelings. They are rather clumsy in this regard and tend to step on other people's feet, so to speak. Even if by force of argument one convinces a Taurus ascendant to compromise and to meet one halfway, Taurus people seem to do so more because it is expected of them and not because they have any new understandings. Even though Taurus is a feminine sign, its fixed and stubborn outlook rules out any kind of pliable or flexible nature.

Dr. Raman also notes that Taurus ascendants "are slow to anger, but when provoked, furious like the bull ". Endurance is another quality of theirs which may also corresponds to the bull symbol.

Nalini-Kantha defines Taurus people as having a "sensual and artistic nature". This makes sense because Venus is the lord of this sign and Venus is the planet of art, music, beauty, luxury, theater, acting, dance, harmony, perfumes, incense, essential oils, comforts and such. This sensual side is actually confirmed by the bull symbol. Since bulls are connected to breeding and sexual activity it is only natural that the sign they symbolize comprehend such a facet. Experience overwhelmingly confirms that Taurus ascendants are disposed of a sensual orientation.

Taurus is considered a domestic sign. In predictive astrology, the second house is related to family and even marriage. This is well substantiated in the ancient texts. Maybe this is why Taurus, as the second sign of the zodiac, has such a domestic orientation. Remember that Venus is the lord of this sign. Venus is the natural indicator of one's love life, marriage and married partner. The venusian ownership of Taurus also suggests the domestic and comfort-loving nature of this sign.

As such, it is understood that Taurus inclines one towards pravritti marg, the worldly path. The Taurus individual would be inclined to worship God from a home environment. The Taurus way would generally be to dovetail his comfort-loving instincts to a religious life. You don't usually think of Taurus people as renunciates or monks.

Another recognizable trait is that the sign Taurus imparts what Bepin Behari calls "one-pointed concentration" (**Esoteric Astrology**, P: 58). They do seem to focus on things in a singular, narrowly defined type of mode. This is different from, say, the Gemini individual who generally has several things going at the same time or runs from one to another without finishing.

In terms of bodily features, Taurus ascendants usually have a stocky build. This is so apparent that one can usually pick out who is born under Taurus

just by looking at the squareness of their build. In addition, the Taurus-born usually have rather full lips.

To understand the type of places which corresponds to Taurus one simply has to recall that Taurus is represented by a bull. So places where cattle are found naturally correspond to Taurus. "Pastoral and cultivated fields" are how **Hindu Predictive Astrology** phrases it. Dairy farming corresponds to Taurus par excellence. Shree Krishna was born under Taurus so it is no surprise that he sported as a cowherd boy. Of course, nowadays, most people don't live on dairy farms. But, as we have already mentioned, Taurus is very much indicative of domestic life, comforts and furniture, as well as the color white. Perhaps this will help the reader to recognize Taurian environments.

We will end this section on the sign Taurus by quoting, once again, B.V. Raman, whose astrological comments are always fraught with significance. In **Notable Horoscopes**, Dr. Raman says that "steadiness in independence, consciousness and pride of power" are intrinsic to this sign. These words are very indicative of the Taurus individual.

Gemini is the third sign of the zodiac. This is a dual sign represented by a man and a woman holding hands with each other. The man holds a mace while the woman carries a stringed instrument. There are several understandings about the sign which we may abstract from this symbol, one of which is duality. Oscillation is a basic quality of Gemini- Gemini ascendants go back and forth from one extreme to the other. Practically speaking, this tendency can manifest as a "wavering mind, making one the proverbial jack of all trades, master of none" (B.V. Raman). Bepin Behari mentions "conflict and instability" in relation to this sign (**Esoteric Astrology**). The easily agitated, even tipsy mental platform of the Gemini as well as the sudden breakdowns have been well documented. They seem to careen from one point of focus to the other. Mr. Behari has also coined the phrase "differentiation in unity." And that is the key- the idea behind Gemini is that of a single unit composed of polarized parts. It is interesting to note that even the two main stars that comprise this constellation are binary stars (Castor and Pollux). Once again, division within unity is the idea. Geminis are known for doing two things at a time.

Another justification for the dual nature of Gemini stems from the fact that Mercury is the lord of this sign. Mercury is the planet which stands for the nervous system. This ownership goes a long way towards explaining why Gemini ascendants have such an impulsive and quicksilver nature. It would also explain why they get emotionally undone at times.

In spite of its dual nature, Gemini is a masculine sign. The mace of the symbol indicates the masculine temperament.

Thus, variety and change correspond to Gemini. It is an active and vivacious sign. Those born under it love excitement "Carefree, joyous and versatile" is how Raman describes them. People born under Gemini just seem to have a bubbly enthusiasm about them.

Something else to be abstracted from the symbol is the sensuous nature of the sign. After all, this symbol doesn't just represent human unity; it stands for unity between man and woman. The wavering and impulsive nature of Gemini gives it a flirtatious element.

Gemini is an airy, hence intellectual sign. Even its lord, Mercury, is the planet of the rational intellect. Hence Gemini is related to writing skills, reading, poetry, music, science, grammar, codes, computer programming and any type of endeavor that involves the abstractive intelligence. Not only does Gemini impart an intellectual nature, but those born under it tend to be quick witted; the rapid and impulsive nature of Mercury seems to carry over. In accordance to the actual planetary arrangements, this basic Gemini urge to use their minds may manifest along any of the above-mentioned lines; how it actually does so is not the point at this moment. The point is that Gemini is intellectual and abstractive.

This is the only sign of the zodiac which contains a musical instrument as a part of its symbol. This certainly confirms the basic Gemini instinct for music, poetry and the arts. Writers and poets galore have shown a strong Gemini element in their charts in one way or another; especially when Gemini is occupied by the artistic and poetic planet, Venus. For Gemini to

channel results along scientific lines one would expect the influence of Mars somehow, for example, by aspect or occupation of the sign. Mars is a frank and logical planet, as the scientific outlook is supposed to be. When Mars, or Mercury itself influence this sign, a tendency to work with facts and figures is seen.

Physically, there is a pronounced tendency towards sunken eye sockets and snubbed noses.

Places which relate to Gemini are parks, playgrounds, libraries, art museums, musical stages, cinemas, theaters, brothels, casinos, stock markets and commercial environments, especially ones where dealing and bargaining goes on. Gemini is strongly suggestive of urban environments.

Lastly, know that the caste of Gemini is mercantile. Gemini imparts a basic business instinct. As an impulsive masculine sign, Gemini conjures up the image of a hard-hitting, fast-talking salesman.

Cancer is the fourth sign of the zodiac. We already know that it's a watery sign. The watery signs impart an emotional, caring nature. The lord of this sign, the Moon, is the natural indicator of one's feelings and emotions. So these words, "feelings and emotions," have special meaning for the sign Cancer.

Cancer is also a sign of maternal instincts. This is because in Vedic astrology, the fourth house is the house of mothers. Notice that Cancer is the fourth sign. In addition, the Moon is the very planet of motherhood and maternal feelings. (the Moon is Cancer's lord). So for these reasons Cancer partakes of maternal instincts and a nurturing nature. This only makes sense since the Moon represents such things as milk and a mother's breasts.

The Moon's influence can be seen in other ways. The typical lunar qualities are softness, gracefulness, sincerity and emotionalism along with the maternal ones. And the Moon is the planet of the emotions. It is this lunar nature of Cancer that seems to produce a person who is easy-going,

romantic, caring, meditative and gracious. In keeping with the nature of the Moon, Cancer people are generally emotionally tranquil; they are active on the mental platform and have a tendency to slip into daydreaming.

The opposite side of the coin is that when the Moon is afflicted, or when turbulent planetary combinations afflict this sign, emotions are all but tranquil. And this situation points out a truth about all signs- they all have positive and negative attributes. These different attributes tend to manifest more in this way or that way in relation to the planetary influences that come to bear on the sign. There is a natural dichotomy in this sense and, as we go through our analysis of the zodiac, we will try to point out to the reader just how this is so.

Cancer is, of course, a brahminical sign. The brahmins of the Vedic era were the professional class. What are today doctors, lawyers, teachers, advisors, counselors, psychologists, financial advisors, and bankers were brahmins in Vedic society. Of course, this understanding can be a little exterior. One of the basic ideas of being a brahmin is that one is an advice-giver. That's why the brahmins were the teachers and astrologers of their society. Active administration was carried out by the kshatriyas, the warrior caste. The vaishyas (merchant class) were involved in business and trade while the sudra caste dedicated itself to labor. It is just uncanny, and a tribute to Vedic astrology, the way that Cancer naturally imparts the nature of a guide, helper, and teacher to a person. **Esoteric Astrology** (Behari, P: 77) sums it up nicely by saying "As a politician the Cancer-born becomes a king-maker rather than a king; as a sportsman he is the coach rather than the player, as a teacher he is more of a guide rather than a bully."

Cancer reflects brahminical qualities in other ways, too. In the eighteenth chapter of **Bhagavad Gita**, Krishna himself points out what some of them are. In the forty-second verse of that chapter, Krishna mentions the Sanskrit words sama, saucham, and kshantir in relation to brahminical dharmas. They mean peacefulness, purity and tolerance, respectively. And these attributes really do seem to be natural qualities of the sign Cancer. The word soumya or "gentleness" is often mentioned in relation to Cancer.

It's noteworthy that the Vedic constellation Pushyami lies within this sign of

the zodiac. In Latin it is known as *Cancri*. *Pushyami* is known for imparting the nature of a teacher or advisor to those born under it. The adi devata of *Pushyami* is *Brihaspati*, a celestial brahmin and the teacher of the gods; wisdom and thoughtfulness are ascribed to it. This constellation must be the very source of the love that the Cancer-born have for teaching and guiding others.

That Cancer is a watery sign tends to make those born under it rather adaptable. This simply makes sense because water itself is so adaptable. Water has no fixed shape. It has no odor or color and is, in fact a transparent medium. It adapts itself to the shape of its container. This expression of the watery essence of Cancer has been well described as follows: "Water is formless, colorless, and so is Cancer. According to the society and environment in which the individual has been placed, the basic nature is determined.... This does not suggest them to be without likes and preferences." (**Esoteric Astrology**, P: 76)

Of course, there are other watery signs such as *Scorpio*. But *Scorpio* is a fixed sign and hence rather rigid. And the lord of *Scorpio* is the fiery *Mars*. The lord of *Cancer* is the soft moon. It is a moveable sign, too- all this makes it easy-going and flexible in a way that other watery signs don't match. To sum it up in everyday words, it just seems that the Cancer-born are genuinely able to see validity from various angles of view. It's not that they have no definition themselves, it's just that they're so flexible.

This adaptable nature of the Cancer person is also pointed out by the fact that many species of crabs camouflage themselves by reflecting the color of their surroundings like chameleons, and that the symbol of *Cancer* is the crab.

The crab symbol tells us a lot about the nature of the Cancer-born personality. Crabs are shy and sensitive and, other things notwithstanding, so are Cancer people. If one no more than approaches a crab, it goes skittering away to burrow in the sand. So Cancers are sensitive.

This is different than, for example, a *Leo* ascendant. *Leo* the lion struts

royally through the jungle. They are bold and straightforward. On the other hand, a crab never moves in a straight line. It always moves cautiously backwards, and even then off to an angle. This shy, sensitive and even cautious nature of a crab is distinctly manifested in those born under Cancer, the sign of the crab.

The feminine nature of Cancer merits some attention. **Esoteric Astrology** states that the "female principle" functions as a vehicle of male projection. He goes on to affirm that "The Cancer-born would be found to play the role of vehicle and, as such, these people would surrender themselves to the circumstances and let events mold them. They do not wish to generally exert their own influence. Rather, they want to be influenced by the circumstances" (P: 76). This trait is very true of the Cancer personality and if one wishes to acquire a functional understanding of this sign, this trait will have to be recognized and observed.

The danger is that if the Cancer-born sits back in a reactive mode the opportunity to go out and be a mover of events may pass him by. So often it seems that the Cancer personality will wait for things to happen, as if awaiting a sign from God or the like. The rabbit would do better to at least run rather than closing its eyes and freezing at the sight of the hunter- the Cancer-born may take a lesson from this analogy. Unless otherwise energized by the planets, the Cancer people just don't have the tendency to go out impose themselves or generate activities like a person born under a fiery or masculine sign would.

A comparison with Scorpio, another feminine, watery sign, is instructive. The passiveness is more evident in the case of Cancer than in Scorpio. This is probably due to the fixed nature of Scorpio, as we have already pointed out. It would also be due to the hot and resistant nature of Scorpio imparted by its lord, the fiery Mars.

The typical marriage karma of the Cancer born is also worth noting. In more than one ancient text, it is noted that they tend to be unhappy and even unlucky in regards to marriage. This tendency arises from the fact that Saturn owns the house of marriage from Cancer. Saturn is a planet of a very different nature than the lord of Cancer, the Moon. While the Moon is a soft

and sensitive planet, Saturn is hard, rigid, constrictive, and generally negative. The influence of Saturn over this important factor, indicative of marriage and partnerships, tends to color relationships in this way.

It is a feeling of suffocation brought on by Saturn that makes the Cancer person skittish about marriage. Deep inside, they feel threatened or imprisoned by marriage; they are ready to bolt and run at any moment even if they spend a long time being married. This is one reason they tend to marry late in life. Also, Saturn is the planet of time and delay, so his influence over the marriage house accounts for this, combined with the workings of the skittish Cancer mind.

Speaking of the workings of the Cancer ascendant's mind, they react to marriage on a mental platform in another way. Typically, they allow their sensitivity to get out of hand. This occurs pretty much in proportion to how threatened they feel. They make mountains out of molehills and, in one way or another, invent reasons to run away from the chains of marriage, just as the crab leaves its home in the water to hide away in the sand. The mental breakdown can be so acute that Bepin Behari goes as far as to say that, as marriage partners, Cancer people "are often suitable subjects for a careful psychological analysis."

It is safe to say that the places which correspond to Cancer are watery places, specifically places where crustaceans dwell. Marshes, sandy riverbanks, bays, canals and reservoirs all correspond to Cancer. Rice fields are indicated by Cancer. Places of sandy soil are indicated by Cancer. It is interesting to note that Dr. Raman, in **Hindu Predictive Astrology**, notes that the country Holland corresponds to Cancer (Raman, P: 268). Holland is a country of canals and much of its land mass is sandy because it has been recovered from the sea. Places where psychology is practiced, where milk is somehow or other involved, and nurseries for newborns also correspond to Cancer.

A study of the sign **Leo** brings us back to the fiery signs. Within the zodiac there are four mini-cycles which repeat themselves, so to speak. Aries is fiery, Taurus is earthy, Gemini is airy, Cancer is watery and Leo begins the cycle again as a fiery sign. The next and last fiery sign will be Sagittarius.

Thus there are three signs corresponding to each element.

Because Leo is a fiery sign, we can say right away that people born under this sign will be energetic, ambitious, and will have a commanding nature. The symbol of Leo is the lion, so birth under this sign naturally gives a bold and forceful personality. Leos hold their heads high and seem to have a rather majestic way about them.

The Sun's ownership over this sign is also a key to understanding its nature. The Sun is known in the Vedas as Surya, Ravi and Savitir; actually, he has many names but these are the most prominent. He is depicted as a chivalrous warrior (kshatriya in Sanskrit) and a king. Now, the positive qualities of a warrior king are along the lines of nobility, dignity, honor and pride. These solar qualities begin to give us an idea of the Leo makeup. Those born under Leo have a strong sense of duty and loyalty, just as one might expect from a royal personality.

But it would be inaccurate to think that all Leos are evolved souls such that only the highest qualities of the sign's nature will be manifest. A regular cross-section of Leo ascendants exists such that some are saints while some are sinners, just as with any sign. In the same way that the above-mentioned desirable qualities correspond to Leo, the Leo-born may also become autocratic and dictatorial. Under unfavorable planetary combinations, the Leo element may even produce a severe personality who is tactless and blunt. These are also Leo qualities, but they're on the opposite side of the coin.

To understand this dichotomy better, let us take the Leo pride as an example. It is nice to say that Leo's are proud because pride can be a wonderful quality. A proud person obviously takes pride in his work and honors his word. But not all pride is healthy. Sometimes pride can manifest as arrogance. Arrogance is a tamasic (ignorant) concept of pride. Saturn is the planet that corresponds to this element, which is why when Saturn or Rahu influence the sign Leo, one tends to have an arrogant streak. Even when the noble Sun occupies a sign of Saturn, such as Capricorn, this same perversion of the solar pride takes place. (Other combinations notwithstanding) The point is that, although the solar qualities of the Leo-

born are admirable, their royal ego can have a negative manifestation. This all depends, of course, on the specific planetary arrangements in each chart. All signs in this sense offer some kind of basic nature which has both a positive as well as negative side. It is the planetary dispositions which determine which side will manifest.

Leos are good organizers and administrators. This makes sense if one remembers that the Sun, as the king of planets, is concerned with administration and organization. Therefore, these talents correspond to the Sun's sign, Leo.

Birth under Leo produces powerful rulers because it is a masculine, fiery sign. Wielding authority and giving orders comes naturally to these people. Leos exhibit leadership.

Originality is another attribute which may be logically linked to Leo via its lord the Sun. The Sun is certainly original as it is the very source of life in the solar system.

Another name of Leo in Sanskrit is "Prajapati" Reference is made by this title to the demigods known as the Prajapatis who were progenitors of mankind. They are mentioned in the Puranas. So the idea of progeny is also one of the themes of this sign. This just makes sense because the Sun is the planet of creation and generation. It is interesting to note that the fifth house in Vedic astrology is the house of offspring. So as the fifth sign Leo is also indicative in terms of progeny and creativity in general.

Because the Sun is related to progeny and creation, he is also the "karak," or natural indicator of fatherhood. The generous, protective instincts of the Sun as a ruler are easily transferable to the concept of the Sun as a paternal figure, so fatherhood is another chief aspect of this sign.

Another quality of this sign which has a natural correspondence to the Sun is independence. The Sun, as a warrior king, is certainly independent. By way of negative definition, we may state that Leos don't shine well in

subservient positions; it goes against the grain of the solar ego.

Esoteric Astrology, (Behari, P: 89) points out an idiosyncrasy of Leo which experience has shown to be very prominent in Leos. Mr. Behari says: "One supreme quality of Leo is suddenness....Therefore, we may find Leo-people succeeding in sudden, aggressive and instantaneous frontal attacks." Nothing could be truer. Just when one thinks that a Leo is on the run, maybe in a discussion or something of that sort, it is typical of the Leos that they will suddenly lance some type of counter-logic that throws one off balance.

By using the word "frontal" Mr. Behari shows a good understanding of this sign. Leos are very straightforward. They have been invariably described as candid, frank and outspoken, and they are. They'll tell one what they think or they'll at least drop an obvious innuendo that's about as subtle as a ton of bricks. They'll even look one in the eye while doing so.

Marriage-wise, Leos have a difficulty similar to the one outlined in relation to Cancer. Saturn owns the house of marriage and is inimical to the Sun, Leo's lord. Since Saturn is a planet of constriction and limitation, marriage often becomes an obligation in the life of the Leo. The dictatorial Leo ego doesn't help much with regards to marriage, either. Often they end up honoring the marriage bond out of their sense of loyalty and duty. They also seem to unconsciously look for a compliant marriage partner who will be compatible with their temperament.

A typical place represented by Leo are deep forests and jungles, especially ones where lions roam. Others are forts, palaces, throne rooms, governmental buildings, hospitals, power plants, where glass is manufactured, where gold is stored and where medicines are produced. Just to give an idea of how the ancient dictums can be applied to modern life, the following is instructive. When the author was a child, the major planetary period of Jupiter operated practically throughout. Jupiter was in Leo. The author's childhood was spent at the edge of a large metropolitan city where there was a large, wooded area nearby, many miles square. So although the author did not spend his childhood in a jungle or deep forest where tigers and lions roamed, he did actually spend his youthful days playing in the middle of a forest; and in the company of dogs at that, which are the same

species as lions.

Virgo is a feminine sign represented by a virgin in the prow of a boat. She carries a bundle of grains in one hand and a torch in the other. This symbol is very indicative of the main thrusts of this sign. The virgin symbol suggests maternal, caring instincts. After all, it is not as if the virgin comes with weapons in her hand. Rather, she brings nourishing grains and the warmth of fire. She is obviously in a giving mode. No wonder the Virgo-born are known for sacrifice and altruism. This basic nature of theirs cannot be stressed enough. It is the main trait of the Virgos.

By definition the Virgos tend to exteriorize themselves. This is different from, say, the Scorpio ascendants. The Scorpio element is private, sensitive and even touchy. The life of the Scorpio is either more or less self-centered because it centers around its own sensitivity. But Virgo people go outside of their immediate boundaries and extend themselves. The Sagittarius element also exteriorizes, but in order to control and impose their will. The Virgo element is different, they exteriorize because they care about others.

John Lennon's chart makes a good example of the altruistic and maternal side of Virgo. Of course, John's chart had two fiery planets in the ascendant, Mars and the Sun, so he was a bit aggressive. But in spite of this, his concern for social causes very strongly shone through as a major facet of his personality. At various times he championed such causes as peace in Viet Nam, women's liberation, vegetarianism, and democracy (Power to the People). He spent the last years of his life, in fact, in a rather maternal mode. He dedicated a lot of time to baking bread and paid a lot of attention to his son Sean.

The fact that the virgin of the symbol is traveling over water in a boat, the way being illuminated by her torch, suggests that she is searching, or on some kind of a quest. This alludes to the curious nature of the Virgo ascendant, which is also confirmed by the lordship of Mercury over this sign. That Mercury imparts curiosity is well known in astrological circles. And, of course, the torch relates to illumination which manifests in this analogy as a thirst for learning, which is something the Virgos are known for having.

This makes sense in another way- notice that the two signs of Mercury, Gemini and Virgo, are both symbolized by human beings. Thus Virgo suggests intellectual abilities, in spite of the fact that it is an earthy (sudra) sign. Abstractive intelligence, the ability to understand through symbols, is particular to the human species.

The abstractive, intellectual abilities of the Virgo-born find expression in various ways. The influence of Mars and Mercury over this sign typically manifests along the lines of hard science, such as chemistry, physics, and engineering. Architecture may also manifest through the Virgo element.

Hindu Predictive Astrology mentions that Virgos have "good taste in art and literature." (Raman, P: 96) Venus, the planet of artistic abilities, is the owner of good houses from Virgo. This suggests that those born under Virgo have a Venusian knack and that they may be lucky developing such karma (planetary combinations permitting).

We will refer to John Lennon's chart again because his chart is very representative of the artistic side of Virgo. Remember that the Sun is the planet of generation- John's sun sign was also Virgo. Virgo is a literary sign such that the Sun in Virgo gave him the ability to generate and compose not only nice music, but poetic lyrics as well.

In **Astrology and Jyotirvidya**, author Visvanath Dev Sharma sums up the Virgo element as "expression through representation." In other words, Sharma is referring to skillfulness. The Virgo-born may express themselves through poetry, art, music painting. In the more everyday charts the Virgo skillfulness manifests as craftsmanship, engineering, or by office work such as typing, record keeping, bookkeeping, filing and computer work. This all depends, of course, on the particular planetary arrangement of a given chart. The point is that the Virgo-born is an intelligent, curious person who expresses himself in some sort of skillful and usually technical way, while understanding the world around him in a pensive manner.

How to Judge Your Horoscope mentions that: "Experience shows them to be great lovers of nature" (Nalini-Kantha, P: 116). Since Virgo is an earthy and perceptive sign, this is natural.

Geographically, meadows and grassy plains are places which correspond to Virgo, as well as banks, financial institutions, art museums, libraries, and gambling houses.

Notable Horoscopes (P - 275) of B.V. Raman says the following: "Virgo or Kanya is a sign of quick perception. This makes the native modest, contemplative, prudent, thrifty and cautious, sometimes rather undecided but usually precise, though nervous and lacking self-confidence, perceptive, and somewhat intuitive."

The seventh sign of the zodiac is **Libra**. It is a moveable, airy sign, so natives of this sign tend to be rather flexible. The personality of the Libra-born is many-faceted. They like change and travel.

This is a sign which corresponds to the "vaishya" or mercantile caste. It is represented by a man holding a scale in the form of a balance. Bazaars and shopping areas, nurseries, airports, racetracks, and places of gambling correspond to it, too. A spirit for doing business is imparted to one born under Libra.

The symbol of a scale points out an important aspect of this sign- that they "crave equanimity and balance" (Behari, **Esoteric Astrology**, P: 109). Libra is the halfway point around the zodiac, the fulcrum. Democracy and equality have invariably been associated with this sign. How interesting that Saturn, the planet of the working class and masses, finds his exaltation here. The average man is interested in "one man, one vote." On the other hand, the Sun is a planet of aristocracy, royalty and such. It doesn't seem that democratic themes are too appealing to the Sun, which is probably why he becomes debilitated in the sign Libra. As a sign of balance, it naturally follows that Libras love honesty, truth, justice and fair play.

But not all is equanimity and balance with the Libras. In this material world, the normal state of affairs is anything but balanced. The balance symbol just serves to point out their sensitivity. They are quite aware of impacts which upset the balance of things. The upshot is that the Libra-born often find themselves in the middle of some kind of conflict. It seems as if they spend more time craving equanimity than actually experiencing it.

A classic example of a chart of Libra rising would be Mahatma Gandhi's. He preached non-violent protest and "ahimsa," which is the Sanskrit word for non-violence. The Buddha Avatar had the Moon, the indicator of the mind, in Libra. Ahimsa was one of the pillars of his preaching.

Adolf Hitler is another classic example of a Libra-ascendant, but one whose balance was disturbed. His chart also exhibits another typical Libra trait which was summed up by Bepin Behari in **Esoteric Astrology** such that Libras "zealously impose their views upon others." This has been well documented in astrological circles and a minimum of experience bears this truth out as well. Anyway, Mr. Behari's comment is so appropriate that it requires no real elaboration.

Venus is the lord of this sign, which is why Libra ascendants have an artistic and musical nature. The Venusian connection gives a touch of sophistication and refinement.

Scorpio is the next sign of the zodiac. It is a watery sign represented by a scorpion. This may appear to be a bit of a contradiction because scorpions are only found on dry land, for example, in deserts. However, in the Smithsonian Institute's Museum of Natural History there is a fossil hundreds of thousands of years old, if not more, of an aquatic scorpion. It is very clear that the scorpion had a type of fish tail. So there is really no contradiction at all that Scorpio is a watery sign represented by a scorpion.

As a watery sign, Scorpio will, of course, impart an emotional and caring nature. Scorpions are warm-hearted and are people with a lot of feeling. But this sign is a bit different than the other watery signs in that it is a sign of hot temperament. After all, there are such things as boiling springs and warm

seas in nature, so there has to be some kind of astrological correspondence. And not every feminine mindset is passive and pliable (Scorpio is feminine). A substantial percentage of the women in the world have a side to them which is capable of resistance and putting up a good fight. Again, this reality has to have astrological correspondence and, in Scorpio, it does.

Scorpio is a fixed sign, so those born under it will have an inflexible element to them. This, coupled with the Martian ownership of the sign, makes Scorpio a rather resistant sign. Scorpio is the more introverted sign of Mars while Aries, represented by two rams charging at each other, is the challenging, extroverted sign.

Just as with the other signs, the symbol of this one can give us a good idea of the sign itself. Scorpions are rather sensitive and touchy. There is no caressing or petting a scorpion as with a domestic pet. Any touch will elicit an immediate reptilian sting. In fact, scorpions are known to be self-stinging and, after mating, the female stings the male. This behavior of the scorpion suggests that people born under Scorpio can be too sensitive for their own good. Their sensitivity also gives them a revengeful element. (The Scorpio-ascendant nature is to be "destructive" towards those that have "soft" relationships with them; Bepin Behari, **Astrological Biographies**, Page 46.)

(The word "krura" (cruel) is used to describe this sign of Mars as it is with Aries. In fact, Scorpions can be quite angry and dictatorial.)

The sensitive and touchy side of scorpions makes them loners, too. A typical observation in this connection is that scorpions don't live in any kind of social or familial group. Rather than traveling in any kind of pack or herd, they live alone. Places such as holes in the ground, dark corners, nooks, crannies, and crevices are their typical habitat. This idea of being a loner definitely carries over from symbol to sign. Leos, for example, may thrive on attention and the limelight, but Scorpio ascendants are rather private. Although all Scorpio ascendants don't have the luxury of living a reclusive life, people born under this sign do seem to favor places such as basement rooms or maybe a portioned corner of an office, some place apart. This liking for privacy gives a secretive element to Scorpions.

A very interesting comment was made in **Hindu Predictive Astrology** about this sign. Dr. Raman says "Even females born under this sign will have more of masculine tendencies." Just a little experience shows this to be quite true. Even though Scorpio is a feminine sign, its lordship by Mars is no doubt responsible for this.

Some attribute the Scorpio interest in occult studies to the secretive nature of the sign. It could, however, be due as much to the reptilian nature of the symbol. Reptiles are known for hypnosis, trances, meditation and as mystic creatures.

The Scorpio born are observed to be quite the sense gratifiers. Their mode of gratification right up to satiety seems to smack of Roman Holidays. Their sexual appetite has been described as "beastly" in **Esoteric Astrology** (P: 122).

Besides the habitats of scorpions mentioned above, the sign Scorpio corresponds to places such as tunnels, wells, crevices, caves and mines. Basements are a more everyday type of place which is typical of the Scorpio element. When the author entered the planetary sub period of a planet in Scorpio, he moved into the basement bedroom suite of his house, which was very private. It was a very nice bedroom, but it certainly smacked of Scorpio. Finally, extractive industries correspond to Scorpio; as also naval bases, submarine pens, vaults and kitchens.

Sagittarius is the ninth sign of the zodiac. It is a fiery sign of warrior caste. So the energetic personality and commanding nature will be present, as with all fiery signs.

This sign, however, is symbolized by an archer who points his arrow upward. The symbol suggests that any theme that has to do with projecting, throwing, lancing, driving force, ballistics, hurling or propelling would have reference to Sagittarius.

The ambitious nature of the Sagittarian is also suggested by the archer symbol. They are achievement-oriented and actually enjoy power. The fact that the archer points his arrow high also tells us that Sagittarians project themselves. They are not private like the Scorpio ascendants and they don't want to get away from it all like the Cancer-born. People born under this sign tend to take charge of things and make their mark on the world around them. They push their agendas across.

In this regard, it is interesting that B.V. Raman indicates that Spain is a country which is characterized by Sagittarius in **Hindu Predictive Astrology**. (At least Northern Spain). Now, what is Spain known for? It has fame as a country which first discovered America. Others followed later, but Spain was the first to "project" itself, so to speak.

We may also conclude from the archer symbol that the Sagittarius-born is a straightforward personality. Observation shows them to be very direct about things. Raman mentions that they are "free from hypocrisy," which is basically another way of saying straightforward. Their Sagittarian directness makes them rather honest, (planetary influences notwithstanding). They don't hide their intentions, but they are formidable anyway because they just come straight out and overwhelm one.

Another reason for the Sagittarian honesty would have to do with the fact that the lord of this sign is Brihaspati (Jupiter), the priest of Indra and the gods. Jupiter stands for religion, dharma, and spiritual understanding. Both of Jupiter's sign's are rather pious. But Pisces is the placid, priestly sign characterized by sweetness and caring, while Sagittarius is a pious-warrior type. Maybe this Jovian influence also accounts for the conservative and conventional streak in Sagittarians.

But although Sagittarians are usually oriented towards positive goals and operate through approved-of means, there is a rough side to this sign. Remember that it is a dual sign, meaning that there are two basic tendencies to those born under it: the hinder part of this sign is represented by a beast, the horse. Therefore, when afflicted, the opposite side of the coin has a downside, such that one born under it can become blunt, tactless, aggressive, and warlike, and may practice some kind of perverted morality.

A good example might be The Crusades, when so-called Christian warriors practiced butchery in the name of religion.

The fact that this is a dual sign, combining attributes of both moveable and fixed signs, suggests the Sagittarius-born to be rather versatile.

Raman also brands them as being "hasty" in speech such that they become misunderstood. This is very true. They seem to interject so much that a conversation becomes awkward and they become misinterpreted as being aggressive. Keeping this sign's symbol in mind it makes sense to say that Sagittarians are "fiery projectors" in essence, and that this is even born out in their mode of speech.

That Sagittarius is the ninth sign of the zodiac merits some attention. Both the ninth and fifth signs/houses have something in common- they are trinal houses. In all the classic astrological literature the trinal places have been defined as places of purva-punya and purva-karma. These words refer to pious activities and credits from previous lives. The way in which these houses/signs give their results is different from others. These places give results that do not seem to come about as a result of some action that one has put into motion.

Their typical results manifest differently from, for example, tenth house results. The tenth is the karma-stan, the house of actions. The results that this house gives come in relation to one's own work and effort. Another negative definition is provided by Saturn, which is the planet of labor- Saturn's results also definitely manifest in relation to one's effort.

Contrary to this tendency, the way in which trinal houses and signs give out rewards or afflictions may be exemplified through the following examples. The fifth house is the house of children. One seems to receive this karma in life almost as a passive recipient. One cannot pick or choose, really, what kind of child one wishes to be blessed with. As an opposite illustration, let's say that the lord of the fourth house, the house of property, occupies the tenth. This would suggest that, through one's own efforts, one would acquire a house, since the fourth relates to property and the tenth to one's

own work. Now, if Mars were the fourth lord, one might even construct a red brick house because Mars is the planet of bricks and indicates the color red. Were Saturn the fourth lord, then by one's own labor one might construct a house with stonework because Saturn represents stones and masonry. But in relation to offspring karma, one pretty much has to accept what comes as a result of past karmas.

It is the same with the other trinal house, the ninth house. The ninth is the house of luck and fortune. One way in which its results might be seen is in relation to gambling. One man purchases a lottery ticket and wins nothing. The next man buys one and wins a million dollars. Neither one was able to influence the outcome by his own efforts. It seemed to be up to lady luck, but the results actually came as a result of prior actions.

Similarly, good and bad results seem to manifest of their own accord in the lives of the Sagittarius-born because Sagittarius is the ninth sign. The point is that Sagittarians are inclined to experience a life subjective to past karmas, not unencumbered and completely free to generate anew. Sagittarians don't seem to have to craft results through their work, either good or bad- it rains in their garden, or there is drought.

As always, a geographical perspective will help our understanding. Places represented by Sagittarius are battlefields, cavalry, tanks, mechanized infantry, artillery, propelled grenades, rockets, missiles and places where ammunition is stored. On-the-go executives exemplify the Sagittarius spirit very well. So places where they are typically found, such as executive boardrooms, are Sagittarian.

Capricorn is the tenth sign. It is an earthy sign in spite of the fact that it is represented by a crocodile that spends time in the water. Hence a practical orientation should be expected. Although earthy, Capricorns are rather flexible and adjustable because it is a moveable, feminine sign.

There is a bit of a contention surrounding the earthy nature of Capricorn which deserves explanation. Two classic astrological texts shine light on this question by describing the symbol of this sign. In the **Parashara Hora**

(translated by R. Santhanam) it is said that the first half of Capricorn is quadruped, "the second half moving footless in the water." **The Brihat Jataka** (translated by B. Surya-Narayan Rao) is a little more specific. It states that the first half of Capricorn is represented by the "face of a deer, the second half being represented by the hinder part of a crocodile."

In spite of these descriptions, let us be cautious about concluding that this sign is watery or half watery, just as we cannot conclude that half of Cancer is earthy. (The symbol of Cancer, the crab, is amphibious, too). It doesn't make any difference if the Cancer-ascendant was born under the first, second or third part of this sign. Whatever degree of Cancer rises, people born under it still exhibit the typical characteristics of one born under a watery sign, i.e., they are seen to be emotional, caring and maternal. In the same way, Capricorns are earthy and this is seen no matter what part of Capricorn rises.

Also, notice that every fourth sign of the zodiac repeats the same element. For example, since Aries is fiery, the fourth sign from it, Leo, is also fiery. The fourth signs before and after Capricorn are earthy, so it is just logical that Capricorn is earthy, too. Otherwise, the whole sequence of things gets upset just because of this one sign. This is not reasonable.

The fact that Parashara states that Capricorn is an earthy sign, in spite of his observation about the "second half moving footless in water," basically closes the case. Some things can only be understood through the disciplic succession. Such information is not subject to sensory imperfections as is empiric knowledge. So we may conclude for functional purposes that Capricorn is earthy.

Its Sanskrit name of Capricorn is "Makara," which means crocodile. When we consider the Puranic story of Gajendra the elephant, the crocodile symbol gives meaning to the sign.

Gajendra was the king of the elephants. While bathing, he was attacked by a crocodile. Although an elephant is considered practically invincible on land, a crocodile is strong in water, its natural element. Thus, this crocodile was

able to hold the elephant in its grasp for eons and eons until Gajendra was rescued by Vishnu. Concepts to be derived from this story are perseverance and endurance, like the crocodile's hold. It should also be noted that, although born of a low and unclean place, a crocodile should be respected for its potency. Similarly, although Capricorn is considered a rather mundane sign, Capricorns should be respected for their abilities.

It is easily observed that people born under this sign usually have thick eyebrows and prominent hair on the body. Their hair seems to be unusually dark given the context of their race. Capricorn is a sign of long ascension, so those born under it are tall unless the planets dictate otherwise. It is also observed that Capricorn ascendants have rather large teeth.

Nalini-Kantha is a well-known astrologer in the United States. He has made a few comments about this sign, which are insightful because he himself is a Capricorn-ascendant. Thus he has special understanding of the workings of the Capricorn mind. "A Capricorn will have a strong appetite with an uncontrolled tongue, is very talkative, often lacking the ability to keep secrets." B.V. Raman describes Capricorns as "chatterboxes," which experience quickly confirms.

Speaking of uncontrolled, Raman notes that "They are possessed of sympathy, generosity, and philanthropy but cannot economize funds even if they were to be under the influence of adversity" (**Hindu Predictive Astrology**).

The sympathy and philanthropy of the Capricorn-ascendant is only natural because the lord of this sign is Saturn, the planet of the masses, the tired, the poor, and the downtrodden. Sadness, depression and melancholy correspond to Saturn. Such feelings do make one philosophical about life, which is why Capricorns have a philosophical streak and a sober side.

Nalini-Kantha also mentions that "They are sympathetic to the needy but usually selfish in their personal dealings" (**How to Judge Your Horoscope**, P: 120). And that "The Capricorn element makes one feel a bit conceited or superior and leads to moments of arrogance."

These characteristics are no doubt born of the coldness and aloofness of the sign, which is in keeping with the reptilian nature of its symbol. Its lord Saturn is also characterized by being cold and aloof. The reader should keep in mind that such descriptions offer but basic ideas. The characteristics which every rising sign imparts become modified by the planetary dispositions.

As a rule, Capricorns are intelligent. B.V. Raman mentions that "The Capricorn element quickens the intellectual qualifications." It is easily noted that Capricorns have a very rapid thinking process. A flip side of this attribute is nicely presented in **Esoteric Astrology** (Behari P: 142) wherein one is informed that "Capricorns are intellectuals ready with rationalizations for their every action; their mind is so developed that their reasoning many times deludes even themselves." This idiosyncrasy is also easily noted by an astrological observer. Even in friendly discussions Capricorns will justify and rationalize things with so many points of view, from so many different angles of vision and so fast that they are a marvel to watch. This phenomenon is a tribute to, if not proof of, their quick and agile brains.

One of the really positive elements of this sign is that it tends to make one born under it an achiever and a doer. This can be understood easily if one remembers that Capricorn is the tenth sign of the zodiac. The tenth is the karmastan, the house of work and actions. Thus a practical nature is communicated to one born under this sign. Capricorns are seen to be working people capable of producing by dint of steady labor.

The tenth house occupies the meridian in any horoscope; it has reference to heights, high status, rank, fame and such. So Capricorn, as the tenth sign of the zodiac, imparts ambition to those born under it.

Among the places indicated by Capricorn are the habitats of crocodiles. In general, low and unclean places correspond to Capricorn. Places characterized by manual labor and workers, as well as stonework and cement, are Capricornian. Dark, gray colors are Saturnian, and carry over to Saturn's sign. Hence factory settings correspond to Capricorn, as do

graveyards and tombs.

Lastly, we'll consider the words of **Hindu Predictive Astrology** wherein it is written "Depending on the disposition of the ninth house they (Capricorn-born) can become philosophically-minded or develop social consciousness."

The penultimate sign of the zodiac is **Aquarius**. The Vedic name of this sign is Kumbha, which means the water bearer, and a man carrying a large jug of water above his head is the symbol of this sign. The Western name seems to give some direct connection to a watery nature, while the Vedic name doesn't actually make this implication. The name Kumbha simply refers to a water bearer. We know from the disciplic succession that Aquarius is an airy sign and, in spite of its Western name, we want to see it as such.

But can the airy nature of Aquarius be justified even by the Vedic symbol of this sign? There are a couple of ways of considering the symbol such that a connection is made. The water bearer of the symbol carries an urn over his head, which is half empty and pouring out water. Thus it is practically a container of air. It has also been said that, even though the water bearer carries water, it is held above his head, such that what the symbol actually depicts is the airy space between the bearer and the urn. So there is scope for establishing Aquarius as an airy sign by dint of its symbol.

B.V. Raman comments that Aquarians seem to shine as writers and philosophers (**Hindu Predictive Astrology**).

In **Notable Horoscopes**, Raman comes right out and says "Aquarius is a sign of calculated thinking" with reference to the horoscope of Augustus Caesar.

Aquarians aren't usually as flexible as those born under Libra or Gemini, the other two airy signs. This is because the other two are moveable and common signs, respectively, while Aquarius is fixed.

Saturn is the lord of this sign. He is a serious and melancholic planet. Perhaps too serious because Satyacharya, a Vedic sage and author of a well known astrological treatise, classifies the Aquarius element as "sorrowful and miserable." It is well documented that Aquarians have melancholic and sad streaks. It is this very nature which foments the stoic and philosophical side of the Aquarian.

Of course, one who has suffered can be compassionate with others because he understands suffering himself. Perhaps therein lies the origin of the humanitarian instincts so often associated with this sign. Raj Gopal Iyer, a contemporary Hindu astrologer, defines Aquarians as "Utopian in nature, universal in scope" in **Notable Horoscopes**.

Aquarius imparts an eccentric nature. In everyday charts, Aquarians are seen to go in for new, offbeat and unusual types of things. Behari characterizes them as having interest in a "different twist, a new value, a new direction" (**Esoteric Astrology**, P: 152). They are often in the vanguard of things. **Hindu Predictive** mentions "The sign Aquarius has the quality of usually making one somewhat queer and peculiar in one's nature." This tendency can manifest in different ways, but the common thread is that Aquarians are eccentric and different.

The eccentric nature of the Aquarian appears to be related to another main aspect of this sign- the mystic nature of the Aquarian. In **Notable Horoscopes**, Raman goes as far as to say that "Aquarius is the only true mystic sign of the zodiac." This seems to be in recognition of the natural intuition and quasi clairvoyance associated with this sign. For whatever reason, Aquarians just seem drawn towards occult activities such as palm reading, astrology, hypnosis, and tarot. Scorpio is often said to impart mystic tendencies, but this might be more in recognition of the secretive nature of Scorpio rather than any mysticism.

Of course, the Master of all Mystics is Shree Krishna himself as pointed out by Sanjaya to Dritarashtra. And the greatest secret is knowledge of Him: Raja Vidya, Raja Guhyam- "This knowledge is the king of education, it is the most secret of all secrets" (**Bhagavad Gita**, Chapter nine, text two).

Raman makes a very insightful and appropriate comment about the Aquarian born (he is one himself): "Aquarians are pure in heart- a quality in them endears them to others." In my own humble experience, I have found these words of Mr. Raman to be very true.

Communism is an Aquarian phenomenon because it is a philosophical sign, a utopian sign, and its lord is Saturn, the planet of labor. Karl Marx, the father of communism, was born under this Aquarius. Contrary to western notions, the Aquarian element is rather harsh unless planetary configurations dictate otherwise. That ties in well with the Aquarius-communism link- communism is by nature a restrictive, cold and impersonal doctrine.

Which is why **Hindu Predictive** classifies Russia as a country which corresponds to the Aquarian element. Factories, machinery, and places dominated by workers all correspond to Aquarius. Aeronautical machinery corresponds to Aquarius because Saturn, its lord, is a planet which represents mechanisms and machinery, especially those made of iron; and Aquarius is an airy sign. Communist Russia was well known for the advanced aeronautics of its MIG aircraft.

Places where mysticism and occult sciences are practiced also correspond to Aquarius.

The last sign of the zodiac is **Pisces**. It is a watery sign and, as with all the watery signs, people born under it are endowed with an emotional and nurturing nature. Pisceans tend to romanticize things. They feel things with their hearts, and are perceived as being sincere people.

This sign is a feminine one, but there is no hot, Martian influence as with Scorpio. So people born under it have been described with adjectives such as sweet, mellow and kind. They are easy-going and unobtrusive.

Pisces is symbolized by two fish darting nervously past each other in

opposite directions. Fish are rather nervous creatures, so what this symbol points out is the nervous nature of the Piscean. It also points out their restlessness and the fact that they are reserved, timid and indecisive. Raman says they "lack self-confidence" in **Hindu Predictive Astrology**.

Pisces is a pious sign. It belongs to Brihaspati, the spiritual master of Indra and the Devas. Brihaspati is a great priest famous for ritualistic sacrifices and observances. It is a sign of brahminical (priestly) caste. And as the last sign of the zodiac, it represents moksha, liberation. This is one of the main goals of religious practice.

Even geographically, Pisces represents places such as pagodas, altars, temples, shrines, churches and places of pilgrimage. Since Pisces is a watery sign, fisheries, oceans, ponds, lakes and any large tanks of water correspond to it; swimming pools, for example. So do reservoirs and fountains.

The Pisces-born are very orthodox and correct in their dealings. They seem to want to go through the established channels and work by approved-of means in everything they do. They just seem to have a fetish about this.

Again, Jupiter (Brihaspati) is the lord of this sign. History corresponds to Jupiter. Therefore, **Hindu Predictive** says that Pisceans are "fond of history and antiquarian talks." Jupiter is the natural planetary indicator of dharma, religion. So the Puranic narrations, which are pious histories of a theistic society, especially correspond to the Pisces element.

Pisceans are by nature altruistic and may find themselves in the role as "sustainers" of one sort or the other. There are several good astrological reasons that justify this. The very fact that Pisces is the 12th sign of the zodiac suggests that those born under it would be inclined towards charitable efforts, the 12th relates to charity.

Another reason is that, as the last sign of the zodiac, Pisces is a platform or a base for the first. The zodiac is, after all, a circle. **Esoteric Astrology** sums it

up nicely by saying "One finds that the Pisces-born individuals are full of responsibilities and that they have to sustain many individuals and organizations. In fact, the last degree of Pisces is the first degree of Aries, which very well indicates that the Pisces ascendants are born to give life and sustenance to those who have to begin a new cycle of activities, families and thought currents" (P: 165).

The Piscean naturally desires to be altruistic and helpful. Why is this? The seventh house is the kama-stan, the house of desires. It depicts, naturally, the nature of the desires of the Pisces-born. Virgo, a sign of maternal instincts, altruism and sacrifice, falls in the seventh from Pisces. For this reason the Piscean naturally desires to be altruistic and helpful.

This brings us to the end of the section dealing with the signs. The information presented is by no means exhaustive or the last word. Rather, it is hoped that this material will give a solid understanding of the basic building block of any horoscope, the signs of the zodiac. Fancy interpretations should not be undertaken until one has a good understanding of the signs.

Chapter Seven: Indications of the Houses

Another horoscopic building block is the houses of the horoscope. The first house is considered from the ascendant in Vedic astrology- it is where the rising sign sits. In Sanskrit, this house is called the lagna, which means "starting point." It is also called the "Tanu Bhava," meaning the house of the body in general. Dr. B.V. Raman has referred to the ascendant on several occasions as the "foundation of the horoscope." One's basic nature, personality and character traits are indicated by the ascendant.

Indeed it is the foundation. Other houses acquire their significance according to their relationship to the ascendant. For example, the fourth house is so because it is the fourth from the ascendant. Its fourth house significations such as relations, education, mother, etc. manifest as such because of this relationship with the ascendant.

It is chiefly the ascendant which pegs the horoscope on a higher or lower level and dictates the results which other houses give. The following

example illustrates this. Let us suppose that two different charts both have equally strong indications for education, such as a strong fourth house and a strong karaka Jupiter. But in one case, the ascendant is quite robust and unblemished, while in the other it is decidedly weak. Well, although both charts would give good results in terms of education, the chart with the strong ascendant would give results on a higher level. The native of that chart might graduate from a well-known university with a valued degree. On the other hand, the native of the chart with a weak ascendant would also graduate, but maybe the school would have less prestige, or be known only regionally, or have less-valued accreditation, or something of that nature.

The beginning of life is represented by the ascendant, as well as its duration. For example, in one chart known to the author, the Sun occupies the ascendant in Cancer, a watery sign. The Sun, among other things, represents hospitals and the government. How interesting that the native was born, in other words, began his life, in a naval hospital on the banks of a river, in keeping with the indications of the ascendant.

And just as the different signs of the Zodiac are representative of the different anatomical parts of the body, so too are the different houses of the individual horoscope. In the case of the ascendant, it represents the brain, head and even one's hair.

Similarly, the second house represents one's face, right eye, mouth and tongue. As a result of this, one's karma in relation to diet and eating habits, speech, and vision are indicated by the second.

The 11th chapter, 49th verse of **Jataka Parijata** mentions that "learning ... is regularly derivable from the second house." Learning has reference to the second house because the second is the 11th from the fourth. The 11th is the house of gains and the fourth is the main house of academic education. So as a gainful house from the fourth (education), the second is indicative of academic karma, too, although the fourth is the principal house of education; so one might require a strong fourth house or karaka for academic results to flow through the second house.

Family is another indication of the second house. Many a classical texts mention this. This refers not only to the family unit in which one was born, but to marriage, too. Related to this indication, the second represents maternal uncles because it is the 11th (older brothers) from the house of mother.

That the second has reference to economic development is also born out in many an ancient text. In fact, in the first chapter of **Hora Sara**, the name "Artha" is given to the second house. "Artha" has been translated by His Divine Grace A. C. Bhaktivedanta Swami as "economic development."

Specifically, income is attributed to the second. This is because it is the fourth from the 11th. The 11th is the house of financial gains. The fourth is the house of residence. So according to standard interpretive logic, the second house is where wealth resides, as it were; that is one reason why the second is considered to be the house of income. That the second is the house of income has much empiric confirmation. The second can also be thought of as standing for movable assets.

The third is the house of sahaja, or brothers. This includes neighbors, friends and other collaterals, too.

Courage and boldness are other main indications of the third. When this house is well disposed, one has courage. When fiery planets favorably influence this house, this is even truer. When Mars, who is already the karaka (natural indicator) of courage occupies this house, one becomes very courageous.

Another main indication of the third is communication. This covers everything from the writing, publishing, and distribution of information- it includes books, newspapers, magazines and the media in every respect.

Anatomically, the area of the throat, shoulders, arms and ears are typically related to the third. Therefore, the nature of one's voice and "vira," strength, may be divined from the third.

The fourth house is indicative of several major aspects of life. For example, it is called the matru-stan because it is the house of mother. It is the Vahana-stan because it represents conveyances. Bandhava is another important name of the fourth house. It refers to the fact that relations are indicated by the fourth- "hearth and home." Land and properties correspond to the fourth, and it is indicative of one's homeland. Last but not least, the fourth is the house of formal education. When it is fortified, one receives higher learning, good grades and such. When there are afflictions to this house, education is either interrupted or arrested prematurely.

The part of the body that the fourth house stands for is the chest area and the heart. Perhaps this is why the house is representative of one's mind and feelings because it is the house where the heart lies (and, according to the Puranas, where the soul sits).

The fifth house receives the appellation of Putra-stan; it is the house of children. In keeping with this logic, the fifth is indicative of creativity in general; after all, one's children are one's creation.

It is the house of intelligence. Not only the level of one's intelligence may be judged from this house, but the nature of one's intelligence as well. For example, Mercury in a Martian sign in the fifth would give a very logical brand of thinking while Jupiter in this house would give a type of thinking more along the lines of wisdom, good judgment and common sense. Advisory capacity is assigned to the fifth house because it is the house representing one's mode and nature of thought.

Anything dealing with chance or competition is related to the fifth. Exams, sports, speculative investments, and lotteries and such are related to the fifth.

The fifth is also a house connected with vows, temple worship, mantra japa and religious rituals. It is a house of piety. This is born out in the section of **Brihat Parashara Hora Shastra** that delineates upon fourth-house lordship, wherein the Maharishi states that "When the lord of the fourth

occupies the fifth house, the native becomes a devotee of Shree Vishnu."

Because the fifth is related to temples, worship and rituals, an idea about one's worshipable deity may be had from this house. For example, female influences on fifth house factors might see one particularly fond of Durga or Laxmi.

One's stomach is represented by the fifth.

The sixth house is indicative of sickness, enemies, opponents, obstacles, litigations (such as court-room battles), servitude, and debts.

Because it is the third house (brothers) from the house of mother, it comes to stand for younger maternal uncles. This is confirmed often in the classical astrological literature.

Anatomically speaking, the sixth corresponds to the intestines, kidneys, pancreas and the liver.

The seventh house is referred to as the kalatra-bhava, the house of marriage. In the same vein, it is called the kama-stan. It also functions as the house of partnerships.

"Opposites" may be judged from the seventh, although in terms of opponents, the sixth is more representative.

To determine foreign residence the seventh would be one of the houses one would want to take into consideration. Isn't a foreign land opposite of one's own? (The seventh is opposite the first)

One medical astrologer correctly stated that the seventh house represents the "external genitalia."

The eighth is the house of secrets, hidden impediments, deceit and mysticism. In more modern times, it has also been observed to involve a person in psychoanalysis and psychology, and research in general.

Longevity is a chief indication of the eighth house. Therefore, it is called the house of death. Not only one's longevity, but information about the source and nature of one's death may be divined from the eighth, as well as an idea of one's next destination. This we have on authority of Shree Krishna from the Bhagavad Gita:

Yam Yam Vapi Smaran Bhavam
Tyajati Ante Kalevaram
Tam Tam Evaiti Kaunteya
Sada Tad Bhava Bhavita

"Whatever state of being one remembers when he quits his body, to that state he will attain without fail." (Bhagavad Gita, chapter eight, verse six)

After all, if our "state of mind" at the time of death influences our next destination, then the environment and activities that manifest at our death, as indicated by the eighth house, will be an indicative factor.

Inheritance is another indication of which the eighth is indicative.

The large colon and anal region correspond to the eighth.

The ninth house is the house of Dharma or religion. The fifth is also a pious house, but the ninth is even more intensely so. It is indicative of pilgrimages and temple worship.

It is the house of preceptors such as the spiritual master or guru. Along similar lines, the ninth represents teachers in general. The father is a principle teacher in life, so maybe this is why the ninth is indicative of one's father as well.

And that the ninth does indicate one's father is beyond doubt as Parashara Muni himself tells us so; this statement may be found in the 20th chapter of Brihat Parashara Hora Shastra which delineates ninth-house indications.

This house is also termed the bhagya-stan or the house of fortune. In this sense, it is similar to the fifth. Both are houses connected with punya and purva karmas- pious credits and previous activities, respectively, from other lives. This is because both are trinal houses and that is the nature of trinal houses. At any rate, results from these houses tend to come with little effort and/or not exactly in relation to some action that one has set into motion. For example, a person may not choose his or her father. The father that one receives in life is something which is awarded according to karma from previous lives. A good example in relation to the fifth house is children. Obviously, one cannot choose one's child, either. The type of child born to one is also awarded in relation to previous karmas. This is why the type of results that the ninth house gives has an element of luck about it.

Anatomically, the thighs are represented by the ninth house while the tenth indicates the knees.

The tenth house is the Karma-stan, the house of actions. Its indications also encompass one's type of work, profession and career. A deeper understanding of this house has been nicely presented in **Esoteric Astrology** (P: 187) by Bepin Behari. Mr. Behari points out that the Sanskrit word "vasanam" or clothing is used to define the tenth house. It seems that just as the body expresses itself through the clothing it wears, the soul expresses itself through the tenth house; in other words, through the actions and activities of the body.

This house definitely differs from the ninth in that it is indicative of one's own efforts and labors. The results that this house gives do come in relation to actions that a person sets into motion with his or her own hand.

Another major indication of the tenth has to do with status, rank and authority. Of course, one's status in life is greatly indicated by the ascendant,

but this is definitely the domain of the tenth house, too.

And just as authority is represented by the tenth house, so are superiors and the government. Since the ninth is the twelfth from the tenth, by the way, the ninth becomes the house of government expenses, charities, welfare, et cetera.

In the eleventh chapter of **Parashara Hora** (eleventh verse), the Maharishi relates that one's father may be judged from the tenth house, even though in the twentieth chapter he states that one's father is an indication of the ninth. This is not actually contradictory- it just means that more than one house may be indicative of the father. R. Santhanam, in his commentary to this verse in the **Parashara Hora** (P 122 - 123), makes the point that the tenth is the opposite house to the fourth, which is the house of mother. So it only makes astrological sense that the tenth house would be indicative of one's father. At the same time, the ninth is still the house of father because one's father is given by providence, is a teacher in life, and because Parashara Rishi said so. It is the opinion of Mr. Santhanam that "The status of the father, his family, and the final rites the native will perform to his father will all have to be known through the tenth house. The father as an individual ... may still be examined from the ninth house."

At any rate, it is very standard that astrologers in South India consider the father from the ninth house although in the North, there is a strong tendency to consider him from the tenth.

The eleventh is the house of gains. It is a financial house. In the twenty-second chapter of **Parashara Hora**, the sage uses the word "auspiciousness" to describe this house, although its lord is not deemed to be so. Wealth-producing results are described however, throughout the chapter for the eleventh lord as well as planets in the eleventh.

This house also stands for collaterals, brothers and neighbors, as does the third. The only difference is that, in this case, the eleventh stands for older brothers while the third is representative of younger brothers.

Anatomically, one's calves are represented by the eleventh house, and the feet and left eye by the twelfth.

The twelfth house is termed "Vyaya," the house of loss. The twelfth causes expenses, decay and degeneration of karma in general.

The term "shayana-shuka," evening pleasures, is used to describe the twelfth. This statement relates to both the existence as well as the nature of one's sexual pleasures. Karma in relation to one's sleep and dreams may also be judged from this house.

The twelfth house is the last house of the horoscope. Just as the first is indicative of the very beginning of life, the twelfth is indicative of the very end and even beyond. It practically touches the next life; it is only separated from one's next destination by a thin layer of time. The momentum which gathers steam from the first house onwards, basically carries through to the next life from the twelfth-house platform. In a sense, at this point, the soul would be closer to the next life than to the beginning of this one.

The influence of pure benefics on this house is said to give results anywhere from pure love of God, to liberation, to a future life in heavenly planets. The influence of malefic planets would create a future condition which is hellish. Influences in between, of course, might give a future life with something of comforts and good luck along with something of obstacles and difficulties.

Chapter Eight: Rules of House Placement

In the previous chapter, the simple indications of the houses were delineated. In this chapter, we shall try to see the houses in a different light; we shall try to see how planets function in a positive or negative manner according to the type of house which they occupy.

We basically have four different classifications of houses in Vedic astrology: quadrant or kendra houses, trines known as trikonas in Sanskrit, dushthanas or evil houses, and upachaya (productive) houses. Quadrant houses are the

first, fourth, seventh and tenth. Trines are the fifth and ninth. The first functions as both a quadrant and a trine; it is the cornerstone of both. The sixth, eighth and twelfth houses are evil places and the third, sixth, tenth and eleventh are the upachayas.

The best way to define the different classifications of houses is simply to define how they function. Benefic planets, for example, give positive results in quadrant houses. In and of themselves, they strengthen such houses. Malefics are not positive in these houses unless they are otherwise fortified.

In general though, planets in quadrant houses suggest that a person can manipulate the material nature and manage things in life. The rationale behind this statement basically lies in the fact that the quadrants represent the main aspects of life. For example, the first represents the karma in general, the fourth stands for such central elements as one's mother, house, education and vehicles. The seventh stands for one's spouse and the tenth one's work. By comparison, other houses represent peripheral things, such as the third, which represents brothers, or such as the twelfth, which represents expenses, or in the way that the second indicates income. So planets in the quadrant houses are an indication that the native of the horoscope is interested in the main aspects of life and that his karma in these areas is active. A person with major planets in a house such as the twelfth house, by comparison, might be interested in renunciation or might simply be a man without means in the “poor house.”

Trinal houses are always benefic towards the planets which occupy them. Going in the opposite direction, the same scheme applies as with quadrants: benefics benefit these houses by occupation and are productive of good results, while malefics are negative for trinal houses.

Evil houses are the sixth, eighth and twelfth. In Sanskrit, they are also called trik or dushtan houses. They are always evil places for a planet to occupy, with a few noted exceptions.

A well-known exception is Venus in the twelfth, and there is a logic for this. Since the twelfth is a house related to enjoyments and comforts, it is a house

where Venus is comfortable and productive of good results. These results would probably be along the lines of luxuries and sensual pleasures, not necessarily financial results.

Another exception has to do with Mercury in the eighth. Classical astrological literature stipulates that Mercury in the eighth is good for longevity. This indication simply makes sense and is not so particular to Mercury because benefics enhance the indications of any house they occupy. Since the eighth is the house of longevity, Mercury, or the bright Moon, Jupiter or Venus are all helpful in this regard.

But indications that *are* particular to Mercury in the eighth are pointed out in various texts, such as in the **Brihat Jataka**, chapter 20, text 6. There, Viraha Mihir mentions that when Mercury occupies the eighth, "the person will be renowned for his virtues" (Usha & Shasi). This is unusual because the eighth is an evil house, and planets located there are not known for producing virtuous results.

Saravali of Kalyan Varma (translation by R. Santhanam, chapter 30, text 45) goes even further by saying that "If Mercury occupies the eighth bhava (house), the native will win famous names (i.e., titles), be strong, long-lived, will support his family and be equal to a king or will become a justice." So it seems that an eighth house location for Mercury is not necessarily a strike against the planet giving good results; in fact, strong results from Mercury in the eighth have been observed.

Bhavarta-Ratnakara also mentions an exception with reference to Jupiter in the eighth. In chapter nine, text eight of that work, it is stated that Jupiter in the eighth can be productive of wealth when he is the ninth lord. Dr. B.V. Raman, in his notes to the text, points out that this is probably so for the following reasons: Jupiter is a wealth-producing planet to begin with and owns the ninth (which is a wealth-producing house) when, for example, Cancer rises. As such, its aspect on the second (income) from the eighth should bring about the accumulation of wealth. I have seen this particular dictum come true very strongly; the source of wealth was the native's father, in keeping with the ninth-house lordship of Jupiter. So it may be regarded seriously. Another exception to the evil results usually attributed to the occupation of dushtanas will be mentioned in the coming paragraphs on upachayas.

The upachaya houses are: the third, sixth, tenth and eleventh. To define these houses in terms of occupation, we have simply to say is that planets which occupy these houses are productive of results, especially malefics. This is the opposite of quadrants and trines, where malefics produce negative results.

It is noteworthy that the sixth is both an evil dushtana as well as an upachaya house. This is why, in the ancient texts, one can find both good and bad results ascribed to planets, especially malefics, in the sixth. Remember that upachaya houses make the planets which are placed in them fruitful.

This can be quite confusing. But it all becomes clear when one simply understands that when a planet is well-off otherwise, for example, in terms of sign position, lordship, aspects and association, then he can and will produce powerful results in the sixth because the sixth is, after all, a productive upachaya house.

This only makes sense because even in a quadrant or trine a planet has to be well disposed, or at least not afflicted, in order to take advantage of those houses. The same goes for the sixth- to a great degree, a planet can overcome the evil of being in this negative, dushtana house by taking advantage of the fact that it is also an upachaya. But then a planet would have to have some strength otherwise in order to do so.

In a similar way to the sixth, the tenth also plays a double role; it is both a quadrant as well as an upachaya house. What this means is that malefic planets generally prosper and produce good in the tenth because they do well in upachayas. Usually, malefics cause evil in quadrants, but in the tenth, the opposite is true because of the fact that it is simultaneously an upachaya.

In the very beginning of **Brihat Parashara Hora Shastra**, the Maharishi identifies the planets as being expansions of Vishnu. This makes sense as Vishnu is concerned with the sojourn of the spirit soul throughout the material world. In fact, Vishnu creates the material world as a field of activity for the individual soul (see chapter thirteen of the **Bhagavad Gita**). Then he expands himself as the Supersoul to accompany each individual soul from birth to birth. Since the planets are indicative of our destiny in this world, it is only natural that they be Vishnu-tattva (of the nature of Vishnu). The point is that the will of Vishnu is indicated by the planets; they are not a separate agency.

To even begin to be able to address the topic of the planets and how they function in predictive astrology, one first has to become familiar with the concept of karakas. "karaka" is a Sanskrit word meaning indicator. The planets are all natural indicators in some way; for example, the Moon represents mothers; the Sun represents fathers, the king and the government; Mars is the planet of courage; Venus represents amorous affairs, Mercury communication, et cetera. That over which a planet is a natural indicator is called its "karakatva" and again, the planet itself is called the "karaka."

We will consider the planets in the order in which they are found in the weekdays, beginning with the Sun. (Obviously, the term "planet" is being used rather loosely here so as to include the Sun and Moon). **The Sun** claims the title of the Atmakaraka, the planetary indicator of the soul. When the Sun is prominent in one's chart and other combinations are sympathetic, one becomes concerned with self-realization and topics concerning the soul. It is for this reason that the Sun is indicative of one's ego and instincts.

In fact, even one's spiritual evolution may be largely judged from the Sun for this reason. The **Brihat Jataka** gives a technique for gleaning an idea about one's past birth. First, one determines the decant occupied by the more powerful of the Sun or the Moon. The ruler of this decant suggests from which plane of existence one has come (for example, earthly, heavenly, infernal) and whether one's position in life was high or low. The point is that the Sun is indicative of one's soulful journey from one body to the next. (Why the Moon is also indicative of one's soulful journey will be explained shortly).

As a negative definition, it may be noted that the Sun is not treated the same in Vedic astrology as it is in the western system. In western astrology, the horoscope and planetary arrangement is basically judged from the Sun. In Vedic astrology, the horoscope is judged from the rising sign and the Moon although the Sun may be given tertiary significance. The rationale for the Vedic stance is basically that, although the Sun is representative of the soul, the soul is covered in this world by the subtle mind and the body. Since the Moon corresponds to the emotions, and the ascendant to the body and personality, these two are more telling in terms of everyday, mundane events such as marriage, children, finances and work. But again, subtle indications which come from a soulful platform, such as one's spiritual advancement or instincts, would have to incorporate the solar situation to be properly judged.

As far as the more exterior indications of the Sun are concerned, know that it is considered to be a fiery planet of warrior (kshatriya) caste. This is why kings, the government, politics and authorities in general have all been ascribed to the Sun. The royal qualities such as pride, dignity, loyalty, honor, a sense of duty and such all correspond to the solar influence. The Sun is a satvic planet, so the concept of a chivalrous warrior corresponds to the Sun in full.

It has long been recognized that the Sun relates to healing. The Sun's rays are antiseptic, they purify and clean. Along these same lines, doctors, medicines, and hospitals are indicated by the Sun. The Sun stands for sharpened blades, so surgery and scalpels correspond to the Sun.

Because the Sun is the natural indicator of the body, so it is entitled the "Tanukaraka." The skeletal structure corresponds to it.

Since it is a satvic planet concerned with self-realization and the soul, it makes sense that temples are indicated by the Sun.

Vision, photography, telescopes and optics in general are also in the solar domain.

The other luminary, **the Moon**, has been given great significance in the classic astrological literature. Raman calls the ascendant and the Moon the "twin pillars" of the horoscope. In the same vein, Satya-Rishi, who was a sage of the Vedic era and whose writings are therefore very authoritative, indicated in his astrological treatise (**Satya-Jatakam**) that the Moon should be given significance similar to the ascendant if it is strong. In fact, Parashara speaks of considering the planetary configuration from the ascendant, Moon and the Sun to arrive at an overall judgment. This he terms "su-darshana," or a good view of the horoscope. But again, the ascendant and the Moon will be more prominent in terms of everyday events and the Sun will be more indicative of one's instincts, evolution and the soul proper.

The Moon is termed the Manakaraka, the planetary indicator of the mind. In fact, there is a term in the fifth canto of the *Shrimad Bhagavatam*, "Manomaya," which His Divine Grace A.C. Bhaktivedanta Swami translates as "the Moon, the predominating deity of everyone's mind." The Moon represents the mind in the sense of one's emotions and feelings, the rational intelligence being represented by Mercury. So the Moon is indicative of the mind in the sense of feelings, urges, tendencies and the nature of one's attraction; psychology and psychoanalysis come under its domain.

It is noteworthy in this analysis to shine some light on the nature of the mind as pointed out by the Avanti (district of Malwa) Brahmin in the eleventh canto of the **Shrimad Bhagavatam** (chapter 23, text 46). There, while taking personal responsibility for the negative karma he was experiencing, the brahmin instructs us that "I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world." This statement confirms a common observation, that the mind seems to have a reflective element about it just as the Moon, its indicator, reflects the light of the Sun.

A rule-of-thumb for understanding the Moon is given by its phases and brightness. The brighter the Moon is, the stronger it becomes while the darker it becomes, the weaker it gets. A dark moon is considered a malefic, indicative of a mind which, to some degree or other, doubts itself, worries, exaggerates, is indecisive, without determination, prone to phobias, paranoid

to some degree and which lacks that "go-ahead" spirit which the full Moon would impart (other considerations notwithstanding).

On the other hand, when the Moon is bright, and especially when it is full, it indicates a strong and healthy mind. Shil Ponde, in his book **Hindu Astrology- Jyotish Shastra**, sums it up very nicely by saying "The shuklapaksha (bright Moon) people may not be rich or even wealthy, but they seem to know what to do to develop what talents they possess and to enjoy life to the fullest extent, permitted by the station in life to which they were born. They have the power to rise in life through their own efforts" (P - 206). This is the basic idea behind a bright Moon; it gives a positive mind, good memory and a stable emotional base.

Besides having karakatva over the mind, the Moon is the karaka par excellence of mothers. Naturally, the feminine gender is associated with this orb. Since the lunar nature is to nurture, it is no wonder that the Moon stands for the breasts and milk. How interesting then, that the Moon is termed "soumya" or gentle in the classical astrological literature; gentleness is a quality traditionally associated with motherhood. In modern times, childcare would be a typical lunar occupation.

The Moon is a watery planet and so not only water, but all types of liquids correspond to the Moon. In fact, the oceans, salt water and pearls are represented by the Moon. So are navigators and sailors.

Following this same logic, our blood and cardiovascular system are considered to be represented by the Moon. Since Mars is red, some feel that Mars stands for the blood, which may be so; Mars from watery signs could certainly represent the blood. But primarily it is the Moon which is the astrological indicator of the blood.

Vegetation falls under the domain of the Moon. Shree Krishna declares in the **Bhagavad Gita** that the Moon supplies the "juice of life to all vegetables." In his purport to this verse, A.C. Bhaktivedanta Swami explains that "Due to the Moon's influence, vegetables become delicious. Without the rays of the Moon, vegetables can neither grow nor taste

succulent....Everything becomes palatable by the agency of the Supreme Lord through the influence of the Moon." (verse 15.3)

Also noteworthy in predictive astrology is the fact that cotton, clothing and the textile industry in general are all indicated by the Moon.

Next in our line of planetary consideration is Mars. Mars is a planet of warrior caste as is the Sun. In fact, Mars was the Roman God of War. Actually, Mars is Kartikeya in the Vedic scheme, the Commander-in-Chief of the demigods. There are stories in the Puranas about how Kartikeya defends the demigods against a group of materialists known as Daityas.

As a fiery warrior planet, Mars imparts energy, resistance, courage, anger and a fiery temperament. The ability to challenge is naturally communicated by the Martian element. The military and weapons such as artillery, spears, rifles, and explosives are indicated by Mars as well as any sharp, pointed weapons.

When the Martian fire is well channeled and sublimated- basically by good house position, sign position, good association or aspects, then this planet's influence can be positive. When this type of Mars is prominent in a chart, one will go forward in life, in whatever sphere, with energy, fight and resistance. Such Martian influence will make a person constructive.

But an unbridled Mars, maybe in a negative house or sign, or in association with a planet such as Saturn, can see a person engaged in an aggressive, touchy, pushy and even destructive mode. Work as a butcher is representative of Martian energy which has not been sublimated.

Mars is a natural indicator of various important aspects of life. For example, vira or strength is indicated by Mars. People with a prominent Mars in their horoscope would have good muscular development.

Mars is the Bhratrukaraka, or the natural indicator of brothers and sisters. To

have brothers is considered a source of strength for an individual, such that they are naturally indicated by Mars. Included in this classification would be not only brothers, but all types of collaterals.

Bhoomikaraka is another name of Mars; it means that Mars is the karaka for lands and properties, such as buildings.

A typical Martian occupation would be military service. But any type of work with heat and fire, such as working in kitchens, boiler rooms, factories, or fire fighting would be Martian. Mars is a planet of logical nature, so occupations involving mathematics, such as engineering and science, could be due to principally Mars.

But such a manifestation usually involves the blending of Mercurial and Martian influence. Mars in a Mercurial sign and vice versa can certainly incline one towards science and engineering, also such interests as medicine, mathematics and computing.

Mercury's principle fame comes as the planet of intelligence; this planet's very name in Sanskrit is "Buddhi," or intellect. (Wisdom and judgment are the basic domain of Jupiter). All kinds of rational intelligence, i.e., analytic, synthetic, as well as abstractive, come under Mercury's domain.

How noteworthy it is, then, that both of the signs which Mercury owns are represented by human figures (Gemini's twins and Virgo's virgin). It is the human intellect which separates us from the animals, especially our ability to interpret through symbols. Mercury has special significance for human life.

In fact, as the planet indicating abstractive abilities, Mercury has domain over composition, mathematics, codes, languages (including computer languages), and astrology itself. After all, astrology has to do with understanding time and karma through astronomical symbols, so it is certainly abstractive.

Because of its great intellectual significance Mercury is a karaka for learning. Its influence can involve one in higher studies and even in an academic career.

Mercury is known as the herald of the gods, so any type of communication or publishing, such as books, newspapers, magazines, radio, television or computer networks, smack of Mercurial influence. Any type of mail service is also Mercurial, obviously.

Following the same logic, speech corresponds to Mercury. To give a basic idea, if Mercury associates with a benefic planet such as Jupiter, then one's speech would probably be positive, fraught with wisdom and piety. Association with Saturn would tend to make one's speech harsh. When Mercury is retrograde, one would become a chatterbox because retrograde motion exaggerates the qualities of a planet.

All planets are influenced by their association, but in the case of Mercury, it is especially so. He is deemed to be reflective of the planets around him. This quality of Mercury's is brought out in the ancient literature, for example, in **Saravali**, fourth chapter, text nine (R. Santhanam). There, it is stated "Jupiter, Mercury and Venus are benefics in nature ... Mercury in the company of malefics and the waning Moon are also considered malefics." By way of negative thinking, Mercury isn't absorbent, Mercury does not take on the qualities of the planet he associates with; Mercury always represents one's intelligence and way of thinking. But in the association of malefics, that thinking will be dedicated to negative purposes, while in the company of benefics, the thinking will be oriented towards positive purposes. Mercury is easily influenced.

Skillfulness corresponds to Mercury. In modern times, one place where we see this quality of Mercury manifest is in the office place. Typing, filing, writing, and record keeping, such as accounting and bookkeeping, are all Mercurial. Furthermore, artistic skills, the ability to compose, craftsmanship, and technical proficiency all correspond to Mercury. Since Mercury belongs to the mercantile caste, this planet also imparts business skills.

One last point about Mercury- it is a generous planet. This trait is brought out well in **Jataka Parijata**, chapter nine, verse ten, wherein it is stated: "If Mercury be in the tenth house, the person born will engage in sacrificial works ..." (Translation by V. Subramanya Shastri). The idea is that the tenth house (karma-stan) is indicative of one's actions and is the house through which the soul expresses itself. So if the verse tells us that Mercury here inclines a person towards sacrifice, public service and such, this means that Mercury by nature is generous and helpful.

This trait is traditionally attributed to the fact that the adi-devata of Mercury is Vishnu, the Supreme Personality of Godhead. The adi-devata is the demigod symbol which typifies the intrinsic qualities of a planet. Vishnu is depicted throughout the Vedic literatures, especially the Puranas, as a forgiving and generous Personality who always comes to the rescue of the devas, the godly beings, when their forever opponents, the asuras, get the upper hand. We can therefore conclude that Mercury is not only a generous planet, but that Mercury inclines one toward piety, goodness and even makes one sympathetic to Vishnu worship, if other indications so warrant.

Jupiter is Brihaspati in the Vedic scheme of things, the preceptor of Indra and the devas. This suggests that he is a great brahmin to begin with, what to speak of being a teacher, priest and a pious planet.

Actually, as a brahmin Jupiter is indicative of all kinds of advice-giving karmas because this is the nature of brahminical dharmas. In ancient times, such activities were carried out by caste brahmins, but in modern times, the brahminical role of Jupiter would occupy one as a counselor, advisor or some type of modern professional. Combination with the Moon might see one a psychologist, with Mars a lawyer, with Mercury an accountant, or in the fifth a financial/investment advisor. The particulars would depend upon Jupiter's situation in the horoscope, the point being that Jupiter would see one engaged in an advisory or instructive role.

Because he is a brahmin, guru and instructor, the Jovian personality feels authoritative in some way, that his or her opinion is the "last word."

One of Jupiter's titles in this regard is Dharmakaraka, the planetary indicator of religion. Jupiter gives spiritual understanding and wisdom. As a priest he inclines one toward religious ceremonies and rituals, too.

Jupiter is a great educator as a brahmin. In fact, he is called the Vidyakaraka because Jupiter indicates the acquisition of knowledge. Under his influence, one acquires higher learning such as university studies, and may be involved in teaching in one way or the other as a career.

Another title of Jupiter's is Dhanakaraka, the indicator of wealth; Jupiter's role as an indicator of one's financial worth constitutes one of his main definitions. Specifically, investments and banking come under Jupiter's sphere of influence because expansion is another one of his main traits. After all, what is banking and investment except money that grows?

Another way in which this expansive facet of Jupiter commonly manifests is suggested by his title of Putrakaraka, the natural indicator of children. In a horoscope, it is principally Jupiter, the fifth house and its lord that are indicative of the existence of children and even, in turn, of their fate.

Jupiter is the greatest benefic- it is said that his strong and central location in a horoscope can save one from the harmful influences of untold other planetary combinations.

Jupiter is the planetary opposite of the constrictive Saturn. Whereas Saturn limits possibilities and establishes parameters, Jupiter suggests unfolding, evolution, cheerfulness and conveys a positive outlook. Even when Jupiter is blemished or afflicted somehow, he would tend to see one over-generous, too optimistic and too nice. The absence of Saturn's influence, for example, might find one unable to say no, and wasting one's efforts along unwarranted lines.

Dr. B.V. Raman states that "The position of Jupiter also considerably improves a horoscope by making the person not depend on another but to earn the name of a self-made man. Jupiter adds to the dignity of a person in

a sure but silent way" (**Hindu Predictive Astrology**, P - 85). The logic behind this is that Jupiter is the planet of "punya," or good karmic credit earned in previous lives, such that in this life one may be lucky in one's endeavors and build oneself up, even where others fail.

Venus is another great benefic. In the Vedic scheme of things, Venus is known as Shukra-Acharya, the spiritual master of a group of materialists known as Daityas. Venus is considered to be very merciful because he extends reformatory opportunities to the Daityas. The great Parashara Rishi has openly stated in the *Brihat Parashara Hora Shastra* that for Aquarius ascendant, the planet Venus, is benefic. The rishi does this by stating: Daitya Guru Shubha. Of course, he says this in relation to the lordship over houses which Venus acquires in relation to that ascendant, but we know that in a broader sense, Venus is a positive benefic all around. For example, in predictive astrology, Venus in a quadrant can counteract a multitude of afflictions by other planets. The very fifth canto of the *Bhagavat Purana* tells us that Venus is auspicious because it obstructs the influence of evil planets.

Venus rides a white steed with a scroll and pen in hand. The pen and scroll relate to the fact that Venus is the originator of scriptures and religious processes. For this reason Venus is considered to be very merciful. One of the 108 names of Venus is Muktidaya, which indicates that the purpose of this planet is to lead one to liberation. The love, love of beauty, refinement, mercy, care and refinement championed by Shukra all have the goal of sublimating and spiritualizing the baser qualities of the materialists, in a similar way to Beauty to the Beast.

The cursing of Maharaj Yayati by Shukra is a good example of this. Yayati had been given the hand of Shukra's daughter, Devayani, in marriage. But he also carried on a secret liaison with her maid-servant, Sharmishta. For this reason Yayati was cursed to experience immediate old age by Shukra, but was given the boon that the old age could be transferred to a willing recipient. His noble son Puru answered the call and donated his youth to his father, who took advantage to the fullest! But Yayati became philosophical upon noticing that, even though he enjoyed sensual pleasures to the maximum, his desires never became satiated. It dawned on him how futile material life is, he became philosophical, returned the youth to his son and then went off to the forest to engage in self realization. The entire episode

was all part of a greater plan for the spiritual upliftment of Yayati. Thus the sensuality and materialistic love corresponding to Venus is a part of a greater plan of evolution.

In the case of Bali Maharaj, we can hardly blame Shukra for protecting the material possessions of Bali; nor for warning him against awarding the Vamana Avatar his requested donation of three steps of land. Shukra knew that with a mere two steps, Vamanadev would cover all the worlds, and ask for something more, too! But remember, the Venusian way is to elevate one's consciousness by exposure to love, beauty and refinement; to thus recondition grosser forms of consciousness, such that the Venusian way would be a backslide for one who has already come to the very point of surrendering worldly attachment in favor of pure love of God. Thus, Bali felt that he had to reject his preceptor's advice.

However, we cannot be critical of Shukra in the sense that he once again taught us by playing his role as a worldly benefic; ultimately, for the spiritual upliftment of society. We can only see such interactions between the leaders of the demigods and the demons as some type of pastime enacted for our benefit.

In **Notable Horoscopes** (P - 139), Dr. Raman points out that "Venus is a planet of devotion as well as emotions."

Venusian influence in a horoscope can reinforce the professional, advisory and teaching karmas of a horoscope as he is a great Brahmin, similar to Jupiter.

Venus is named Shukra (semin) Acharya, which is why sensual karmas correspond to the planet. Not only sensual karmas, but enjoyments, comforts and refined things are this planet's domain, too. Venus is rather all-encompassing in this regard: Comforts, furniture, beauty, harmony, poetry, acting, art, dance, music, silks, silver, diamonds, fine apparel, incense, and perfumes are all in its portfolio.

As all types of comforts correspond to Venus, this planet relates to vehicles, too, for they make the work of conveyance easy. This is why Venus receives the title of Vahanakaraka, the natural indicator of vehicles.

Liquors and intoxications of all types are also the domain of Venus. Combination with Saturn is often present when sedative intoxicants are in question, such as marijuana, alcohol or opium derivatives, but still, it is Venus which is the main planet of intoxication.

Cows are another Venusian indication. In all the classic literature, cows are related to Venus. Milk, however, is mainly a lunar indication.

Probably the most famous indications of Venus are love, sex and marriage, just as in western astrology. The seventh is the house of marriage and sexual affairs in general, as its name, kama-stan, attests (Kamastan = place of love or lust). The nature of one's sex life, the point at which it will manifest in one's life, marriage, and the nature of the very marriage partner are mainly to be judged from Venus.

In addition, the fifth will be indicative of dating and boyfriend-girlfriend relationships and the twelfth is very much a house of sex as it is the house of bed pleasures. Venus is not the same as Cupid, who is a separate entity. In the Vedic scheme, Cupid is referred to as Kamadev.

The last of the seven major "planets" is **Saturn**, just as his day, Saturday, is the last day of the week. One of Saturn's Sanskrit names is Surya-Putra, because he is the son of Surya, the Sun God, and Chaya, shadow. Saturn has apparently taken after his mother as darkness and shadow are indicated by him. It naturally follows that themes such as occultism, mysticism, hidden secrets and the unknown all come under his domain.

Another of Saturn's nomenclature is Shanaish-char, which refers to the fact that it is a slow-moving planet. Actually, in the Puranas the slowness of

Saturn is attributed to the fact that he is lame. This is because one of his feet was cut off at the ankle by Ravana, the enemy of Rama. At one point Ravana herded the planets into the eleventh house where all planets are productive of good. But in order to spite Ravana, Saturn moved into the house of loss at a crucial moment, for which reason Ravana threw his disc at his ankles and made Saturn lame.

This Puranic anecdote is instructive because it confirms that not only is Saturn slow, but that he is a planet which causes obstacles. In predictive astrology impediments - hidden and otherwise - have been observed to be caused by Saturn.

The slowness of Saturn is indicative of another one of the planet's main indications, time. Saturn gives his results slowly, and often after long waiting, because he is the planet of time. The concept expressed in common parlance by saying that "time is on one's side" is certainly Saturnian. One would need a strong Saturn in one's chart to benefit through waiting, patience or the passage of time. The story of the tortoise and the hare smacks of this Saturnian theme.

Any instruments of time also relate to Saturn's nature. This is very much so in the case of sundials because they tell time through sunlight and shadow; again, shadows correspond to Saturn.

Astrology corresponds to Saturn insofar as it involves an element of time. Astrology is principally a matter of timing karmic reactions by interpreting astronomical symbols. We have already pointed out that Mercury is the planet of abstractive intelligence and that it is, therefore, the chief planet of astrology. However, any Mercurial indication in a chart would have to be kissed by the influence of Saturn (e.g., sign occupation, aspect) to manifest along astrological lines. Thus mysticism involving time is to be divined by Saturn.

In a way, Saturn is supreme amongst planets precisely because it is representative of time, time being an aspect of the Supreme. Time is finality. It is the most certain thing in the world and the last word. We have already

quoted Shree Krishna is the **Bhagavad Gita**, (11.32), wherein the Blessed Lord says "Time I am, the great destroyer of the worlds, and I have come to engage all people." Saturn indicates the will of the Supreme because it is indicative of aspect of time. For this reason Saturn is named Adrishta or "unseen," because the effects of time are so subtle that they often go unnoticed.

Along the same vein, Saturn has the title of Ayushkaraka, the planetary indicator of death. Actually, ayush means breath. The Vedic culture had this conception of longevity, that it was measured by the amount of breaths that one takes. So because Saturn is the planet of time and one's very breath, he is the natural indicator of longevity. Maybe for this reason Saturn rides a vulture. It goes without saying that graveyards and crematoriums correspond to this ringed orb.

And as death is Saturnine, so is sickness. Saturn is the karaka (natural indicator) of sickness. Specifically, illnesses caused by depression and worry such as ulcers, long-drawn out diseases and cancer are Saturnine. Sickness and medical astrology are practically a study unto themselves, encompassing such varied indicators as the house of disease (the sixth), the ascendant, the ascendant lord and the eighth house. But know that the karaka of disease is Saturn and that indications for bad health or sickness will manifest through his planetary periods and sub periods.

Not only do death and sickness correspond to Saturn, but the period of life in which they typically occur also corresponds to Saturn. Saturn, as well as the last few houses of a horoscope, are indicative of one's final days.

Since Saturn is representative of such absolute and dreaded karmas as time, sickness and death, it should be obvious by now that this planet is not a gentle benefic such as Venus or the Moon. Unless otherwise sublimated, Saturn is a harsh planet by nature. In **300 Important Combinations**, B.V. Raman describes the basic nature of this planet as "...mean, cruel, undignified and sinful." Other adjectives which well describe the basic nature of Saturn are harsh, caustic, and cold.

This is a bit different to the way in which Saturn is typically depicted in western astrology. In western astrology, Saturn is associated with sympathy, Aquarianism, and socialism which benefits the masses, all of which is true when Saturn is favorably placed. For example, a sublimated Saturn imparts an element of discipline and makes one serious. Saturn helps one to establish parameters, and he helps one to channel energies and remain on track. Such a Saturn might see one as an auditor or a person that checks on others, or some kind of enforcer such as a policeman; the specifics would depend on the other planetary arrangements. When Saturn is favorable, the rigidity of this planet manifests in a productive way. For example, one might become a strict administrator or one might work as a foreman amongst workers. Saturn represents the laboring class of men to begin with, so when he is favorable in a chart, one might have some status among laborers or benefit somehow through labor. And the stubbornness of Saturn would make one determined.

But all too often Saturn acts as a harbinger of unfavorable karma from the past whose reactions are visited upon us in the present life. In this more typical vein, Saturn's influence in a chart sees an individual suffer subjugations; he ends up in subservient positions and dependency. Employment situations where one barely gets by would be indicative of this. Limitation and restriction are Saturn's typical way. As an extreme example, jails and imprisonment are imposed by Saturn. Poverty and lack are Saturnian indications, as is begging.

Another basic trait of Saturn's is communicated by his title Dukhakaraka, the planetary indicator of sorrows. In fact, sadness in its varying degrees, whether it be called melancholy, gloom, grief or depression, is indicated by Saturn.

In a similar sense, Saturn indicates serious and somber moods. This is why Saturn is such a philosophical planet. Actually, to be sad and philosophical are practically the same thing; one brings on the other. When one experiences the expansive, joyful moods of Jupiter, for example, one does not exactly wax philosophical. But when one experiences sadness, one does tend to become philosophical about life.

Which leads us to the question of vairagya or the mood of renunciation. J.N.

Bhasin appropriately used the term "dispassion" to express the vairagya mood imparted by Saturn. The detachment and philosophical outlook caused by Saturn's impact leads one toward renunciation. It is possible that Jupiter only involves us in religiosity for material gain, in other words, religion with the idea of "give us this day our daily bread." However, the Saturnian mood can practically lift the anchor of material enjoyment and facilitate self-realization. So for real progress in spiritual life, Saturn must be sublimated by some type of religious influence; for example, the occupation of a pious sign such as Pisces or a pious house such as the Dharma-stan (ninth).

Back to a more mundane vein, agriculture is another main indication of Saturn's. How could it be that a planet which indicates death is also indicative of growth and life? What is the astrological rationale for this? Well, remember that a main trait of Saturn is slowness. An intrinsic quality of any kind of plant life is slow growth. And agriculture requires a great amount of labor to come about. Labor also belongs to Saturn's category; it is not at all indicated by Jupiter, whose results fall into place with little effort, such as income from investment. One sits back and waits for income from investments; in the case of agriculture, one has to work hard in order to eventually harvest a field. Lastly, remember that Saturn is a planet of shadow, darkness and hidden things. All plant life can be generally defined as being sustained by roots in the ground- the underground and roots are Saturn's domain. Following this same logic, hair and teeth are represented by Saturn. At any rate, by dint of the specific nature of the planet Saturn and the basic idiosyncrasies of agriculture, it is astro "logical" and apparent that the planet of agriculture could be no other.

And since dark and hidden places correspond to Saturn, the reader should know that tunnels, interiors, cavities, mines and extractive industries in general are Saturn's indications. The petroleum industry is Saturnian, especially as the color which Saturn stands for is black. So is the coal industry.

We have mentioned that labor corresponds to Saturn. It merits mention that Saturn is overwhelmingly the planet of the labor class, the poor, the masses, servants and the sudra caste of India. Therefore, industrial workers, miners, agricultural workers, slaves, labor unions, groundskeepers, masons and

construction workers of all types are the children of Saturn. Since iron and steel are the metals of Saturn, the steel industry and its workers are represented by it. (Lead is also a metal indicated by Saturn).

Thus Saturn is seen to be a major planet which deals with undeniable aspects of life such as work, old age, disease, time and death itself. There is nothing peripheral about Saturn.

In addition to the seven major planets, Vedic astrology considers the Northern and Southern Nodes of the Moon, known in Sanskrit as the Rahu-Ketu axis. These are called the Dragon's Head and Dragon's Tail in Western astrology. In scientific parlance, they are referred to as the magnetic nodes of the Moon. They don't really have physical shape or form, as do the other planets, but they do exist as points of magnetic influence which the Vedic sages deemed to influence human affairs. Their existence was even known to the Mayan Indians of the Yucatan and Central America who used their coordinates in order to calculate eclipses of the Sun and Moon, as have modern astronomers.

At this point, it is probably appropriate to point out that Vedic astrology does not consider the outer planets Uranus, Neptune or Pluto. This does not mean that they were unknown to the Vedic sages. In the Mahabharata, a reference is made to a planet called Sweta and another planet called Mahapata, which are Neptune and Uranus, respectively. After all, the Vedic sages were definitely aware of the magnetic nodes, which don't have physical form, so why wouldn't they be aware of those outer gas giants? Keep in mind that the knowledge available to the Vedic sages was not simply empiric; the source of their knowledge was introspection. Their lives were guided by the Supersoul to whom they were receptive because of their purity.

It seems apparent, however, that the sages didn't deem the influence of those planets to be substantial enough to warrant inclusion in the astrological scheme of things. Some things can only be understood through the disciplic succession because they aren't readily perceived by empiric means. We don't know exactly why the sages didn't include the outer planets in their astrological scheme; we don't know what their reasoning was. Were we to

speculate on possible logical explanations, it could simply be that those planets are too far away to be influential. There is an invisible barrier around the solar system, which is referred to in the Vedic literature as the Loka-Loka mountains. It is demarcated by the outer limits of the orbit of Saturn. The planets within the Loka-Loka barrier are deemed to be illuminating and the ones outside of it not so. Maybe this has something to do with their exclusion from the scheme of Vedic astrology.

In the case of Pluto, it could even be that this planet is simply too small to have any effect. Modern astronomers inform us that Pluto is only a few hundred kilometers across, merely the size of many asteroids. In fact, the scientific, astronomical community even stripped Pluto of its status as a planet, primarily for this reason. And it is so far away! As such, is it likely to influence human affairs as a planet? The point is that when we go outside the framework of knowledge given to us by the sages we are subject to error because of the imperfect nature of empiric processes, such as our very sense perception or our logical reasoning. The sages have given us a very functional system of astrology, so why tinker with it?

At any rate, the Dragon's Head and the Dragon's Tail, **Rahu and Ketu**, were considered by the Vedic sages, so let us now consider them, too. There are two Vedic dictums which shine light on the basic nature of these two "planets" which have been rather popularized by Dr. Raman: Shanivad Rahu meaning that Rahu partakes of the basic nature of Saturn and Kujavad Ketu meaning that Ketu partakes of the basic nature of Mars. Just as Saturn is a planet of melancholy and caustic nature, so is Rahu. And as Mars is has energetic, fiery and explosive qualities, so does Ketu.

Another main trait of these planets is exaggeration. They heighten and exaggerate the indications of the signs, planets, houses and constellations that surround them. The way in which the nodes act on the mind is very illustrative of this trait. The normal state of the mind is calm, even-keeled, and certainly not fearful. But when Rahu and Ketu substantially influence the Moon (karaka of the mind), fanaticism, phobias, paranoia and hysteria are typically noted. And as their normal movement is retrograde, it is interesting to note that they stand for things which are opposite the norm and different. For example, Rahu is a planet of revolt and revolution. Revolution is certainly the opposite of the normal state of affairs.

One other example would be heights. Human beings are normally found on the ground. But when Rahu and Ketu are favorable in a chart, the native will have good karma in relation to heights. Such a person would not be afraid of heights and may even have work along the lines of a window cleaner of skyscrapers. Of course, most people don't become window cleaners. But the point is that a person with a good Rahu and Ketu (a weak Moon notwithstanding) would handle heights well while a person with an afflicted Rahu is typically observed to have trouble with heights. Again, this is another example of how Rahu and Ketu have an effect which is opposite of the norm.

In the 34th chapter of the **Bhrhat Parashara Hora Shastra**, 16th verse, Maharishi Parashara describes a very important trait of Rahu and Ketu which probably has the greatest impact of all; we may term this trait the "reflective factor." There, the Rishi states that Rahu and Ketu give predominantly the effects as due their conjunction with other planets or as due to the lord of the house they occupy.

This is very important because they are chaya grahas, shadowy planets. By definition, a shadow reflects the reality of another, although it is not an exact duplication. So as Rahu and Ketu are "shadowy planets," according to the Maharishi, they will predominantly reflect the results of other influences.

This reflective nature of the nodes, besides being outlined by Parashara, is corroborated in the puranic histories. As the narration goes, the demigods retired to the assembly hall of Indra to partake of the nectar of immortality. This was done after churning the mountain Mandara wherefrom the nectar came.

At that time the Daitya Rahu disguised himself as one of the demigods and sipped some of the nectar. He was discovered by the Sun and the Moon who reported this espionage to Vishnu, who in turn severed Rahu's head with his disc. Afterwards, because Rahu had swallowed some of the nectar his hinder portion remained alive though headless. This hinder portion offered prayers to Vishnu and performed a sacrifice for which reason

Vishnu awarded him a serpent's head with a reddish face.

There are actually several lessons to be derived from this story. First of all, that Rahu and Ketu are reptilian in nature. Ketu was even directly given a reptile's head. So the comments that we made before about having strong karma in relation to the things that Rahu and Ketu represent holds true in this sense, too; when the Rahu-Ketu axis is afflicted in a chart, or overly or negatively influences the Sun or the Moon, then one is fearful of snakes and reptiles. Conversely, when Rahu and Ketu are well placed, one seems to have a natural sympathy for reptiles. In this case, one would not have fear of snakes or have bad experiences with them.

Another lesson to be gleaned from this narrative is that Rahu and Ketu are enemies of the Sun and Moon. Their influence on the luminaries is never favorable; abnormal emotional states such as we have already gone over, e.g., suspicion, paranoia, worry and fanaticism, typically result.

What is maybe most significant is the fact that, being in the assembly hall of the gods, Rahu acted like one of them. In other words, he practically took on their appearance and reflected his surroundings. In predictive astrology also, Rahu and Ketu act in a similar fashion to a wild card and reflect the influence of their sign lords, planetary associations and even of any aspects they receive. This is the import of the above-mentioned verse.

At the same time, one wants to remember that they still have their own results to give independent of their reflective nature. This is all in keeping with the above-cited verse of Parashara Muni because the rishi simply states that the nodes have a "predominantly" reflective nature. The rishi does not state that they are absolute chameleons or transparent mediums. At the same time they retain their own nature and have their own results to give, in accordance with their own nature as we have already gone over.

The conundrum has to do with how much of which. In other words, when various factors influence Rahu and Ketu, which imposes itself the most? And to what degree do Rahu and Ketu give their own results? Do these become mostly subjugated or mostly manifest, the "reflective factor" being

something secondary?

Experience shows that the nodes will primarily give their own results and the results of their sign lord, over and above the results of any associations and aspects that they may receive. This is basically so only as the reflective results do not contradict their basic indications in terms of their innate nature, house position and sign position.

Planetary Friendships

Sun

Friend: Jupiter, Mars, Moon

Enemy: Saturn, Venus, Rahu, Ketu

Neutral: Mercury

Moon

Friend: Sun, Mercury

Enemy:: Rahu, Ketu

Neutral:: Saturn, Venus, Jupiter, Mars

Mars

Friend: Moon, Jupiter, Sun

Enemy: Mercury

Neutral: Saturn, Venus

Mercury

Friend: Rahu, Venus, Sun

Enemy: Moon

Neutral: Jupiter, Mars, Saturn

Jupiter

Friend: Sun, Mars, Moon

Enemy: Mercury, Venus

Neutral: Saturn

Venus

Friend: Mercury, Saturn, Rahu

Enemy: Sun, Moon

Neutral: Jupiter, Mars

Saturn

Friend: Venus, Mercury, Rahu

Enemy: Sun, Mars, Moon

Neutral: Jupiter

Planet	Grain/Cereal
Sun	Wheat
Moon	Rice
Mars	Red Dhal
Mercury	Mung Dhal
Jupiter	Garbonzo Beans
Venus	Lima Beans
Saturn	Sesame Seeds

Planet	Age
Sun	50
Moon	70
Mars	16
Mercury	7
Jupiter	30
Venus	16/20
Saturn	100

Chapter Ten: Sign Placement of Planets

How a planet reacts to its placement in the different signs is one of the main elements of astrology. There is ample information regarding the indications of the planets in different signs in all the classical astrological literature as well as in modern writings. In fact, these correspondences are pretty much standard and commonly known. Often, it is simply a matter of applying the logic of astrology. For example, the Sun in either of the signs of Mercury is supposed to make one shine at grammar and composition. This simply

makes sense because the Sun represents our very soul, so wherever he goes, he is indicative of our interests and instincts, that is to say, of tendencies and abilities carried forward from past lives. And Mercury is the planet of communication, grammar, reading, and composition. So the Sun in a Mercurial sign would naturally contribute towards a Mercurial knack.

In keeping with our theme of fidelity to the original Parashari system, many of the following indications have been gleaned from the Brihat Jataka or Saravali, which follow in the Parashari tradition. Experience and the natural logic of astrology have also been factored in.

The luminaries are of principal importance as the Sun and the Moon stand for our soul and our emotional mind, respectively. The Sun is indicative of our very will, our basic characteristics and instincts.

The Sun-

In Aries: Aries is the first sign of the zodiac and the Sun is the planet of generation. No wonder that the Sun here has been described as pioneering and original. Aries is a fiery sign, so the Sun in Aries makes one rash, challenging, ambitious, and active. The autocratic instincts of the Sun are in full force here as Aries is his sign of exaltation, where he is at his strongest.

For this reason, one with the Sun in Aries might have a prominent interest in his soul as the Sun is the Atmakaraka, the planetary indicator of the soul. Temple worship would be prominent in the life of such a person if other planetary indications at all support an interest in spiritual life. This is because the Sun relates to temples. Notice that since ancient times, when Vedic culture was dispersed all over the planet, the day of the Sun (Sunday) has been a day of church-going and worship.

As Aries is such a favorable sign for the Sun, its placement here favors all the typical solar indications. For example, one's bones and skeletal system, one's vision, health, fame, status, one's relationship with the government, as well as one's sense of honor and dignity are all strengthened by having the

Sun in Aries.

In Taurus: The Sun here gives one a domestic, artistic and sensual orientation on the deep level of the soul. One is confident with the Sun in Taurus, as Taurus is the sign of the bull; it provides quite an environment of dominance for the fiery, soulful Sun to occupy.

Since Taurus is an earthy sign the Sun can make one practical and possibly inclined towards working with the earth when it sits in Taurus, depending on other combinations. One area of interest could be livestock and shepherding, as Taurus stands for these.

Brihat Jataka mentions that one "deals with cloth" when the Sun occupies Taurus. How interesting that the Moon is the planet of clothing and cotton, and that Taurus is the sign of exaltation of the Moon.

In Gemini: As mentioned above, Gemini is a sign of communication, composition, grammar, and language, so people with the Sun in this sign have an interest in such. What is perhaps more intrinsic is that Gemini is an airy sign, therefore intellectual and, in fact, a sign of both abstractive and expressive intelligence as it is represented by human symbols. Under this light, it is no wonder that the Sun in Gemini inclines one towards astronomy, science, languages and technical skills, and gives a scholarly disposition.

Due to the abstractive and expressive nature of Gemini, a person with the Sun here might take a natural interest in computer sciences, programming and any type of work having to do with codes and symbolism. Combined with Venusian influence, an artistic knack will be present.

A rash and quicksilver element is communicated in keeping with the nature of Gemini, also flexibility and an affinity for change.

In Cancer: Cancer is a watery, feminine and emotional sign and, when

occupied by the Sun, the Sun's abrasiveness subsides. This helps to make one warm-hearted, emotional, loving, sincere and sentimental.

This placement suggests sensitivity because Cancer is a very sensitive sign, represented by the crab, no less, and the Sun is so centrally indicative of one's personality.

Sun-in-Cancer people have an affinity for the water; they like the ocean, beaches, swimming and boating. Some connection with the Navy might be present as the Sun is a military planet and Cancer is watery.

Brahminical skills and qualities are latent in people born with this placement. For example, teaching and coaching come naturally to people with the Sun in Cancer. The "peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness," which Shree Krishna ascribes to the brahminical nature in the eighteenth chapter of the Gita, is not foreign to Cancer people, other combinations notwithstanding. Neither is a meditative and thoughtful mind foreign to the Cancer born. The cultivation of brahminical dharma in previous lives is suggested.

Brihat Jataka mentions that those born with the Sun in Cancer are "expert astrologers." This is because the Sun in this sign of feelings is possessed of intuition.

Indolence is another quality ascribed to this placement. It is only logical that a watery placement tends to extinguish the solar fire and energy.

In Leo: Leo is the Sun's own sign, so the natural solar qualities find full expression here. Independence, organizing capacity, generosity, pride, ambition, ego, dignity, loyalty, forcefulness, and leadership abilities are all communicated by the Sun in Leo. To better understand this placement, remember that the Sun and Leo are both of a royal nature. In fact, all of the above-mentioned qualities are simply royal qualities.

Having the Sun in its own sign reinforces the autocratic nature. So one born with the Sun here would be uncomfortable among equals and in subservient positions.

Leo is a fixed sign, so the Sun here can make one stubborn and unbending in one's perspective.

In Virgo: As in the case of Gemini, the Sun occupies a sign of Mercury, so again there will be a natural interest insofar as activities which require skillfulness, intelligence and abstraction. This is especially so in relation to communication or business skills, but also in the area of mathematics, information science, astronomy, astrology, and science in general.

The Sun in Virgo suggests a reader and especially a writer, as the Sun is a planet of generation in a literary sign. There will be a knack for poetry, music and art.

The Sun in Virgo specifically smacks of manual dexterity; one may be expressive with his hands because the asterism Hasta falls within Virgo. The symbol of Hasta is a hand, and this asterism contributes manual skills.

Virgo is a feminine sign represented by a young virgin girl. So the Sun here suggests gentleness, for one thing. Furthermore, maternal qualities, altruism and generosity are imparted by this location. The boldness of the Sun in this sign of a little girl becomes sublimated- organizing abilities are compromised. One with the Sun here has been described as reserved and even timid.

Abilities requiring intelligence, expression and abstraction are naturally found in people with the Sun in Virgo, unless otherwise blocked (by the nodes, for instance). So just as in the case of the Sun in Gemini, the Virgo Sun can give an interest in science, mathematics, astronomy, and astrology.

In Libra: Libra is a sign of equality and democracy, a sign where the

autocratic Sun is not comfortable. In fact, it is the Sun's sign of debilitation. So the more noble qualities of the Sun become debased here and one becomes arrogant, conceited, cruel, overbearing and too autocratic. Nobility is lacking in the heart of the person with the Sun in Libra.

It is usually written that one becomes inclined to intoxications when the Sun sits here. This is a Venusian sign, of course, and Venus is the planet of intoxicants. Libra is an airy sign and the Sun a fiery planet, so not only liquors but also intoxicants that are smoked may be indicated by the Sun in this sign.

Physical complaints which may accompany the Sun in Libra would have to do with eyesight, heart trouble, osteoporosis and digestion, as he is the fire of digestion and represents one's vision, the heart, and bones.

People with the Sun here desire equanimity in their hearts but always feel disturbance, maybe through their own rashness, arrogance and autocratic attitudes. Still, their scheme of values would give importance to fairness, justice and equality because that is simply the nature of Libra and the Sun is always the indicator of instincts and characteristics, even if he is uncomfortable in this sign.

As the solar characteristics become unrefined in Libra one becomes blunt and frank. Remember that Libra is a masculine sign and that the Sun is fiery. The fiery and autocratic nature of the Sun becomes unbridled here and one becomes tactless and rebellious. Trouble with authorities and the government arise.

In Scorpio: Scorpio is a watery sign, which at first thought, isn't the best element for the Sun. But the ruler of Scorpio is Mars, who is favorable towards the Sun, and it is a sign of hot temperament, which is in keeping with the basic nature of the Sun. The upshot is that the Sun does well in this sign; the basic solar characteristics manifest well when the Sun occupies Scorpio. For example, some typical descriptions of the Sun in this sign have to do with the native being adventurous, bold, reckless, and combative.

Tactical ability and an instinct for strategy are innate when the Sun occupies Scorpio. After all, Scorpio belongs to a logical military planet; Mars, while the Sun is himself is a military planet.

The Sun here would, of course, give one an active and energetic heart. The idea of a person with passionate, heated emotions would correspond well to the Sun in Scorpio.

Another main characteristic of the Sun in Scorpio would be sensitivity. Scorpio is a reptile sign represented by a creature of extreme sensitivity as we have already delineated upon in the section dealing with the signs of the zodiac. So the Sun, ruling the heart and instincts of a person, would make one sensitive when he is placed here. The Sun in this sign is suggestive of a flashing temper.

Doctors and surgeons correspond to the Sun par excellence while Scorpio has been observed to be related to hospitals, clinics and such. The implication is obvious.

The fact that Scorpio is a secretive sign shouldn't be overlooked, either. The Sun here could be supportive of corresponding activities such as research and espionage.

In Sagittarius: In Sagittarius, the Sun contributes a pious heart because this sign is so pious to begin with. It is the ninth sign of the zodiac, the ninth being the house of dharma or religion in Vedic astrology.

This is a sign of projection, not at all an inward sign. The Sun in Sagittarius would therefore make one ambitious, a doer who makes his mark on the world around him. An outward perspective would be present.

Sagittarius is a fiery sign, so the presence of the Sun in this sign would give a temper. One would not only have the heart of a fighter in a resistant sense,

but the first instinct would be to go on the offensive due to the projective nature of the sign. In fact, the Sun here would give the heart of a chivalrous warrior. This is a good placement for a military man. Elvis Presley had the Sun in Sagittarius, and when he was drafted into the army, he ended up in tanks, which are definitely weapons of military projection and not defensive in nature.

Compromise would not come naturally to a people with the Sun in Sagittarius; in their hearts they would resist exterior pressure like two positive poles against each other.

People with the Sun here would have a desire deep down to be frank and honest about things. They would naturally be straightforward in their dealings. Their way would be honorable and dignified, as the positive solar characteristics thrive here; one could certainly expect the person with the Sun in Sagittarius to be independent-minded.

In Capricorn: Traits opposite to the Sun's are natural to Capricorn just as the lord of this sign, Saturn, is the planet of darkness and shadow while the Sun is an entity of light. So without considering other combinations, we could say that the Sun in Capricorn makes one lazy instead of energetic. Capricorn is a sign of ignorance or tamas, so here the more noble instincts of the Sun suffer. The solar pride radiated by the King of Planets becomes arrogance when refracted by Capricorn, and traditional morality is lacking. The Sun here gives a streak of coldness and even a mean element because that is the nature of Capricorn.

Remember that the lord of Capricorn, Saturn, is the planet of time par excellence. People with the Sun here are patient and naturally know how to use time to their advantage. On the other hand they tend to procrastinate.

Because Capricorn is an earthy sign, people born with this placement can be practical workers. In the same vein, people with a Capricorn Sun understand labor and hard work because Saturn, the lord of Capricorn, is the planet of such. The practical side of the Sun in Capricorn cannot be underestimated; it orients Capricorn-Sun people towards achievement. They can be precocious

people who don't stay in their position, and find a way to elbow their way to the top. If the Sun has any other affliction to deal with on top of being in Capricorn, then the placement can indicate that one gets bogged down with work and sees work as drudgery.

In Aquarius: In this sign, the Sun is a fiery planet in a masculine sign, a sign of his enemy and a rather coarse planet to boot. So a person born under this combination has an element of harshness in his heart.

Of course, suppressed anger easily transforms into sadness, which is a pronounced trait of this sign. Unhappiness is typically ascribed to one with the Sun in Aquarius; the Sun here gives a melancholy soul. In addition, Brihat Jataka points out that, for both Capricorn and Aquarius, "one will engage in deeds unsuited to his rank" (Usha & Shashi, chapter 18, text 4). In other words, one adopts a profession or acts in a way which doesn't correspond to one's position in life.

Aquarius is a mystic sign. Since the Sun represents the soul, mystic abilities and intuition from previous lives will be available to one with the Sun in Aquarius.

If positive combinations are present in the chart, the Sun in Aquarius can give socialistic leaning and sympathy for the masses.

And as one might expect with the Sun in a sign of Saturn's, good karma in relation to time and labor will be present if the placement is favorable in terms of lordship, house position and other variables.

In Pisces: Pisces is a watery, feminine sign which sublimates the rougher characteristics of the Sun. Consequently, one born with the Sun in Pisces can have a peaceful heart, is kind, easy-going, and sweet.

A cheerful disposition naturally corresponds to Pisces, what to speak of when the Sun is placed in it; one becomes positive and upbeat in his heart of

hearts.

Keep in mind that Pisces is represented by two skittish fish which dart in different directions. So when the planet of one's heart occupies this sign, one tends to be nervous, shy and timid deep within.

In fact, the feminine gender and dual nature of this sign (it is neither fixed nor moveable but both) makes one flexible and pliable.

The Brihat Jataka mentions another indication in relation to the Sun's occupation of this feminine sign. Viraha Mihir points out that one "will be respected by women." Good karma in relation to women is suggested by having the Sun, the planet of one's heart and soul, in a positive, feminine sign, especially since the whole atmosphere of Pisces is Jovian and therefore agreeable and helpful towards the Sun.

A satvic (honorable) planet in such a pious sign makes a person naturally religious. And since it is such a brahminical sign one becomes priestly and instinctively has good teaching ability.

Lastly about the Sun in this sign, Brihat Jataka tells us that "one will become rich by dealing in the produce of water." This just points out a predisposition by having such a main indicator, an indicator of consciousness, instinct and, indeed, one's very soul, in a watery sign. So as long as other juxtapositions are supportive, a person with the Sun in Pisces would be inclined to profit in relation to water, liquids, the ocean, transport, the sale of pearls, et cetera. For example, if a person with the Sun in Pisces had a piece of property with a spring on it, he might naturally warm up to the idea of bottling water for sales to the public. Whether or not such a person would be successful or not would depend on the total combinations in the chart itself. But the Sun in Pisces would incline one towards dealing in water or water products and, as always with the luminaries, this would be a soulful tendency carried over from a previous life.

The Moon is also a major indicator in a chart because it presides over the mind. By way of opposite definition, in the Sun are invested one's instincts; the experience of the soul is channeled through the Sun, so to speak, and made accessible according to one's merit. The Moon as the emotional mind is also conditioned by previous lives, but we may say that the mind is not buried by false ego (ahankara) as much as the soul (which corresponds to the Sun). So the Moon is more indicative of our feelings, cravings and urges; the Moon's feelings are closer to our everyday awareness than the Sun's distant, almost lost instincts. Certainly, the Moon can be best understood by its interaction with the different signs as follows.

In Aries: Aries is a fiery sign, of course, and the Moon here gives an energetic and active mind. A person with this placement will be outgoing. This is different from, say, the depression and procrastination that result from lunar placement in Capricorn.

Actually, the Moon here tends to make one impulsive and excitable. In this sign, the Moon sees one fond of arguing. One is competitive and truculent. Needless to say, with the Moon in a warrior sign belonging to Mars, one is brave.

A logical frame of mind is displayed when the Moon is in Aries, but one is much more of an action person than a pure intellectual.

Because Aries is the first sign of the zodiac, an Aries-Moon person would show initiative and be enterprising.

In Taurus: When the planet of the mind occupies Taurus, one is steady and determined because it is an earthy sign, but stubborn as its symbol is the bull. Authoritarian is a good adjective in this case. Such people are independent and nobody marks their path nor leads them in life.

The Moon in Taurus suggests beauty, and gives rounded features, especially

if this combination influences the ascendant or the second house. The Moon, of course, stands for the mind while Taurus is a sign of luxury, comforts, art, music and pleasures. So when a person's Moon falls here, he naturally has a mind for such karmas.

In Gemini: Gemini is an airy, hence intellectual sign. When occupied by the Moon, a person likes to use his or her intelligence, i.e., is a thinker. It is a literary sign, a sign of languages, and of communication. The Gemini-Moon person is, of course, attracted to these types of activities.

Given the fact that the lord of this sign is the planet of abstraction and rational intelligence, computer science and programming are natural for people with a Gemini Moon. The Moon in this sign reinforces combinations relating to science and technological skills and such indications can easily flow through the lunar planetary periods. The Gemini-Moon individual is dexterous and skillful in general.

Change, variety and excitement are attractive to the Gemini mind. Unless the Moon has a bit of brightness to its credit, however, the Gemini mind finds itself subject to oscillation and instability.

It has been observed that this person has a knack for doing two things at once. Unfortunately, when the Moon lacks brightness, the Gemini-Moon person has trouble being steady and leaves things half-done.

Brihat Jataka mentions "skillfulness in sex" (Usha & Shasi, chapter 17, text 3) for these people. This is natural as a man and woman walking hand-in-hand symbolize the sign. But due to the wavering nature of Gemini they tend to be impulsive, streaky and unstable in relationships and sexual matters- especially if the Moon lacks brightness.

A raised nose and curly hair are typical physical characteristics of people born with the Moon in Gemini.

The Moon in an airy sign can make one a stargazer.

In Cancer: Cancer is the very sign of the Moon and basic Cancerian traits are reinforced when the Moon occupies it. For example, one's sentimental and emotional side becomes more pronounced. And Cancer is definitely a sensitive sign to begin with, so one's perceptivity becomes heightened when the Moon occupies it. This perceptivity would become more and more akin to sensitivity and instability to the degree that the Moon became less and less bright. Soumya or softness is attributed to both sign and planet, so when the Moon occupies Cancer, a very nice and sincere personality results which doesn't like to hurt people. Maternal instincts would be another heightened trait. One would be moody, meditative and thoughtful, too, in keeping with the mutual mental nature of Cancer and the Moon. The Cancer-Moon person takes to water like a fish and loves beaches and sandy areas like a crustacean; of course, Cancer and the Moon are watery and Cancer's symbol is a crab.

The Moon in Cancer forms an intuitive personality that is more guided by feelings and emotions than by, for instance, logic or duty, as would be the case of the Mercurial and solar personalities, respectively. If the Moon were weak, then such a person would be overly sentimental and easily manipulated by others.

This is a feminine sign and the Moon a feminine orb; this is surely why Varaha Mihir, in Brihat Jataka (Usha & Shasi, chapter 17, text 4), states that one with the Moon in Cancer "will be subject to the influence of women." What this means is that one will be sympathetic to women and the feminine point of view. The kind of personality is formed (other combinations notwithstanding) which warms up to women, is apt to feel encouraged by them and is nicely disposed towards them. Of course, every man is attracted to women, but some personality types seem to feel threatened by women, or seem to feel the need to control them, or something along that order. But Viraha Mihir suggests that one with the Moon in Cancer would be sympathetic towards women, probably due to a like disposition. If the Sun and ascendant are in feminine signs, this will be even more so.

In Leo: The Moon occupies another fiery sign in Leo. So to begin with, the

same energy and drive that corresponds to the Moon in Aries would also be present. Along the same lines, this placement would give a temper, which is actually the first thing that the Brihat Jataka says about the Moon in Leo (Usha & Shasi)

But unique results may be attributed to the Moon in Leo, over and above, for example, the urge of the Moon in a fiery sign to simply fight and challenge; urges which can be ignoble and meaningless. The personality formed by the Leo Moon is inspired by dignity, honor, pride and protective instincts. The person born with the Moon in Leo feels rather bold, has leader instincts, is independent and is straightforward. These results are particular of "the predominating deity of everyone's mind" in the sign Leo.

This type of Moon gives determination because it occupies a fixed sign here. There would be no wishy-washiness in the Leo-Moon personality. On the other hand, such a placement does not exactly lend itself to flexibility.

The Moon in Leo also suggests a strong element of ego because of the solar influence. The Leo-Moon person sees himself at the center of things. For example, a Leo-Moon individual might feel protective because someone has offended *his* ward or generous because a supplicant has *humbly* requested something before him; thus ego is present even in the more self-extending side of the Leo personality which are not selfish at first glance.

Varaha Mihir states that one with the Moon in this sign "will be fond of animal food" and that the person will frequent "forests and hills." Of course, the symbol of Leo is the lion, who is a carnivore and who frequents hills, jungles and forests, such that this result is yet another natural correspondence between planet and sign.

In Virgo: Here again we have a personality with a maternal element, similar to the Moon in Cancer. Remember that a young girl bearing nourishment, warmth and light represents Virgo. It is a very giving sign; altruism and self-sacrifice are attributed to it. Therefore, the Moon here suggests a person with evolved emotions. And a similar type of Mercurial enthusiasm is present just as when the Moon occupies Gemini.

As one might expect of a feminine, emotional planet in the sign of a young virgin girl, one with the Moon here is rather gracious and "modest" in the words of Brihat Jataka (Usha & Shasi, chapter 17, text 6).

Similar to the Moon in the other Mercurial sign, the Moon in Virgo gives a knack for language, literature, art, music, mathematics, technology, science, codes, communication and computer programming. All of these correspond to the Mercurial element.

Indeed, Virgo supports any activity requiring skill and intelligence, especially abstractive intelligence and representative abilities, which are the domain of human beings. Remember that both of Mercury's signs have human symbols. In modern times, the Moon in Virgo would give a mind for Mercurial activities such as typing or word processing, any kind of record-keeping, accounting, filing or work involving numbers.

One of the asterisms which underlie this sign is Chitra, whose demigod symbol (adi-deva) is Vishva-karma, the celestial architect. So a Virgo Moon, in Chitra, can support architecture, engineering and any kind of building or craftsmanship, too.

Because Virgo is an earthy sign, an attraction to gardening may be communicated when occupied by the Moon.

The Brihat Jataka describes an artistic knack in terms of music, poetry, art and dance. Chitra (the asterism) actually means "the beautiful one" and has reference to beautiful pictures that strike one's attention. So placement in the asterism Chitra would enhance the artistic nature of one born under the Virgo Moon (Chitra's artistic side is enhanced in Libra).

But the actual way in which the Virgo skillfulness manifests will be indicated by the total influence of the chart. The point is that the Moon in Virgo will give an industrious and bright mind, itching to think, understand

and represent.

In Libra: Libra is an airy sign, so the Moon here suggests a calculating frame of mind, like a businessman. In fact, its cast is vaishya, which means that it is a mercantile sign.

It is a masculine sign, so the mellowness and emotionalism of Cancer and Virgo, for example, are not communicated by this placement.

Probably the most notable trait of the Moon in Libra has to do with an attachment for harmony, fair play, and equality. The Moon here indicates a mind which peruses a balanced state of affairs in life. This is simple "astro" logic as the Moon is indicative of how one feels and wills, while Libra is a sign of balance.

On the other hand, when the Moon lacks brightness, sensitivity will be heightened. In this situation, any disturbance will be exaggerated in the mind. When the weak moon occupies Libra, imbalance and disturbance are the net result.

Because Libra is both moveable and airy, one with a Libra Moon is rather flexible and changeable. They are attached to travel. Here the underlying asterism Swati would reinforce this tendency; the Moon in Swati indicates a mind which is constantly changing and which cannot be tied down.

The symbol of Swati is the trader's scale, and the type of place indicated by it is a bazaar, or a commercial center. It only makes sense, then, that the Libra Moon gives an inclination for doing business. Since this sign belongs to Venus, business involving cattle, milk and cattle products is supported by the Moon here, especially since the Moon is the planet of milk par excellence.

Another trait of the Moon in Libra may be traced to the ownership of Venus; i.e., one is attached to art and music. When the Moon occupies

Chitra, which extends into this sign from Virgo, this indication is intensified and painting is specifically indicated.

A text in the Brihat Jataka (Usha & Shasi, chapter 17, text 7), which is much quoted, mentions that people with the Moon in Libra will have "respect for gods, Brahmins and holy men."

In Scorpio: This is an emotional watery sign, so the Moon here suggests a person guided by the heart and feelings.

The symbol of the sign is, of course, the Scorpion, which is a sensitive and secretive creature. A very particular and even touchy personality is produced when the Moon occupies through this sign. Such a person is very perceptive and conscious of things around him/her. There is not much question of tolerance in such a personality or an even keel about things. In fact, the Scorpio-Moon personality is even quite revengeful.

The secretive nature of the scorpion is very evident in the personality born under a Scorpio Moon. The mind of such a person naturally operates in a secretive mode and the person is attached to privacy. Such people are introverted, not at all the outgoing type.

Scorpions are full of poison and anger, so when the Moon occupies the sign of the scorpion, the mind tends to become poisoned with anger. The typical Scorpio-Moon personality has a streak of cruelty, gets agitated easily and can even be violent tempered.

Scorpio is the debilitation sign of the Moon, so when it occupies this sign suspicion, indecision, and insecurity permeate the mind to one degree or another.

Of course, if the Moon receives benefic influence, for example, an aspect, or if it has a good amount of brightness to its credit, then the evil effects will be reduced to a great degree. There will be more stability and sympathy to the

personality. The more positive qualities of the Scorpio Moon, such as its resistance, determination (fixed sign), and boundless energy, then tend to become channeled in a more positive manner.

The tendency is for a base attraction for sense gratification when one is born under this Moon, along with a beastly sexual appetite. Often one becomes touchy with the partner after lovemaking. Bepin Behari observes that “The lower type of Scorpio ascendant may not have any type of affection or altruism. Once the personal desire is satisfied, the other individual is of no value.” (Esoteric Astrology, Page 124)

In Sagittarius: This last of the fiery signs permeates one's mind with energy and fight, and gives a dominating outlook when occupied by the Moon. A person feels industrious, positive and is attached to the idea of being productive.

Remember that this is a sign that has to do with projecting and extroverting, in keeping with its symbol of an arrow pointed skyward. So a person with the Moon in this sign feels like being straightforward and frank. A Sagittarius-Moon person doesn't keep his or her feelings inside, nor deceives.

And just as the archer aims high, a Sagittarius Moon imparts an ambitious perspective. If the Moon has any brightness at all in Sagittarius, the person will be enthused about the idea of success. The Sagittarius mind would never lead one to discouragement or resignation, or induce one to give up or bend.

We already know that the ninth place, sign, or house correspond to religion—Sagittarius is the ninth sign. Therefore, the Moon here gives a pious mind inspired by noble virtues. A conservative mindset evolves and a person's mind is uncomfortable around libertine exaggerations and such.

Naturally, a person with the Moon in a sign represented by a projecting arrow doesn't think to back down from threats. The Sagittarius-Moon person

stands up to challenges and, if anything, goes on the attack. The common expression "the best defense is a good offense" smacks of a Sagittarian sense.

In Capricorn: One of the main thrusts behind Capricorn is melancholy and sadness. The Moon here is definitely tinged by such qualities, and this placement colors one's mind and feelings. If the Moon lacks brightness and suffers any other affliction, this is strongly felt. A stronger Moon will give a serious mind with a philosophical quality about it.

Since time, slowness and delay are part and parcel of Capricorn, its occupation by the Moon indicates a mind that has a feel for patience.

The mode of material nature that governs Capricorn is tamas, or ignorance. The unbridled impact of Capricorn on the Moon is to produce a cold, cruel and selfish mind. The person feels negative and critical.

The Capricorn element detracts from shame, so the implication of having the orb, which is "the presiding deity of everyone's mind" in this sign, is obvious. In fact, adjectives such as shameless, unscrupulous, low morals, et cetera, typically crop up in the standard texts with reference to Capricorn. One tendency imparted is precociousness.

Brihat Jataka (Usha & Shasi, chapter 17, text 10) makes a comment which highlights the base nature of a Capricorn Moon, that "a person born with the Moon in Capricorn will do deeds of virtue for outward show."

This is an earthy sign which communicates a practical nature to the mind. So a Moon which is energized and positive here makes a person industrious and a doer. The Moon in Capricorn is definitely supportive of working with earth along the lines of gardening or even agriculture. It produces a mind which lends itself to labor and service environments.

Horasara of Prithuyashas (R. Santhanam, chapter 28, text 10) mentions that

one will be "attached to women" with a Capricorn Moon. We have already pointed out how the classical authors feel that the Moon in a feminine sign seems to make one inclined towards women and a feminine perspective. This is in keeping with basic astrological rationale. Furthermore, Horasara opines that "one will have the affection of older women." This indication could manifest in various ways, but the point is that Capricorn is feminine and indicative of older things and age, while the Moon is the planet of feelings and urges. So the Moon here, in and of itself, gives some kind of affection for older women; and a positive Moon gives their approval and affection. The influence of an older woman will manifest during the planetary periods and sub periods of the Moon in Capricorn.

Brihat Jataka (Usha & Shasi, chapter 17, text 10) also mentions how the mind of the person with the Moon in Capricorn will "readily understand what is spoken." A quick mental and intellectual process is intrinsic to Capricorn.

In Aquarius: The Moon is back in a masculine sign here, and one that has a bit of roughness and abrasiveness to it. In fact, it is these qualities, which describe the Aquarian mind well.

Surprisingly though, Aquarius has the fame of being a sign connected with humanitarian instincts and sympathy for the masses. And since it belongs to Saturn, the planet of the poor and downtrodden, this is actually true if Aquarius (and the Moon) are sublimated by brightness, benefic aspects and occupation, good association, et cetera. Otherwise the baser saturnine nature manifests.

This only makes sense. Since Saturn is the planet of the labor class, when its element becomes sublimated, with whom is it going to sympathize? Will it sympathize with the aristocratic class, represented by its opposite counterpart, the Sun? Of course not; a positive, Saturnian element would generate sympathy for its own- the masses.

How interesting that Brihat Jataka, chapter 17, text 11, ascribes "attached to the property of other men" to this location of the Moon. This indication

certainly smacks of modern socialism. One should be very careful about being carried away by the romanticized western ideal of Aquarius.

Terseness aside, Aquarius is certainly a sign of philosophical thinking- its melancholy nature is bound to make it so. It is an airy (intellectual) sign, so the Moon here makes one pensive.

Airy signs are rational in the sense that they are not sentimental or emotional like watery signs. It is for this reason that in Notable Horoscopes, in the section dealing with the horoscope of Augustus Caesar, Dr. Raman informs us that Aquarius is a sign of "calculated thinking."

Recall that sadness and a melancholy nature are communicated by both signs of Saturn, Capricorn *and* Aquarius. In fact, Brihat Jataka speaks of "elevations and depressions," which suggests an up and down nature to the Moon-in-Aquarius melancholy.

Another trait not to be lost sight of is the esoteric and mystical side of Aquarius. This trait has been amply discussed in other sections, but it suffices to say that the Aquarian Moon gives a rabid attraction for occult sciences.

And the Aquarian Moon makes one eccentric. Perhaps the two go hand in hand, because it can certainly be said that the eccentric side of the Aquarian mind fuels the interest in mysticism. But this eccentric twist manifests in other ways; it gives an attraction to offbeat and unusual things.

In Pisces: Above all, Pisces is a pious sign. And, of course, when the Moon occupies it, one is inclined towards spiritual life and attached to goodness. To a great extent, a person with the Moon in Pisces may follow his heart to God.

Just as this sign is symbolized by two fish skittering away from each other, when it is occupied by the Moon, a person can be indecisive and go back

and forth. Pisces is a dual sign, hence the changeable nature. The Moon here can make a person a bit nervous and unsure of himself and his direction. This is especially so if the Moon lacks brightness.

The Piscean element is, among other things, romantic, emotional and impractical. So when the planet of emotions occupies Pisces, the mind is not practical. One has to fight the tendency to be a romantic dreamer. Again, this is even more so if the Moon lacks brightness.

The "Soumya" or gentle nature of the Moon is reinforced in this sweet and mellow sign.

It is interesting that Brihat Jataka states "A person born with the Moon in Pisces will be a dealer in the produce of the sea" (Usha & Shasi, chapter 17, text 12). The idea is that the Moon is one of the major pillars of the horoscope, and its position in a watery sign, in and of itself, will incline one to work and earn in relation to water, liquids in general, the oceans, lakes or rivers. Whether one is a beverage dealer, a pearl merchant, fisherman, or a mariner of some sort would be determined by specifics in the horoscope. But one thing is for sure, the Moon in Pisces would give a mind which is predisposed towards water and watery environments. Even if there were no indications in a chart for working specifically with water, the Moon in Pisces would give attachment for water and make one a natural in the water, unless the Moon were afflicted.

Mars-

In Aries: Mars in Aries stands for challenge. It indicates a temper, a martial spirit, and an element of cruelty. Frankness, logic, muscular development, activity, energy, and recklessness are called to mind by Mars in Aries. This placement suggests knocks, wounds and scars and such to the head.

In Taurus: The stubborn nature of Mars is reinforced in Taurus because it is a fixed sign. The independence of each is mutually reinforced. Mars in the sign of the bull suggests a commanding personality, even bossy. And the

sensuality and artistic nature of Taurus are both energized by the Martian fire. In itself, this is an indication for aggressive speech.

In Gemini: Mars in Gemini gives a rational and logical outlook, the kind that lends itself to science, mechanics and engineering. Mars is naturally aggressive and Gemini is a masculine sign, so this element of Mars gets reinforced, Mars can even be rash. Good at military or aggressive strategies. Musical skills are indicated in the classical texts, in keeping with the musical nature of Gemini.

In Cancer: Mars occupies a watery sign in Cancer where his fiery nature is not comfortable and where he is deemed to be debilitated. Mars becomes agitated here, so to speak, for which reason the fire and energy of Mars becomes destructive and angry. Brihat Jataka mentions "wicked" for Mars in Cancer. The more negative side of Mars becomes more prominent; in other words, the aggression, irritability, and rashness; emotionally explosive. A career in the Navy is implied.

This placement is not good in terms of the maternal relationship. Depending on other combinations, there could be separation from the mother or she could be quite aggressive towards the native.

In Leo: Mars in Leo suggests independence because Leo is a sign of independence in the first place and Mars is a planet which bows to none. An active, logical and even rebellious role in politics is suggested.

A combative nature and aggressive, imperial outlook is produced by this placement. Ability in relation to firearms and ammunition would come naturally to a person with Mars in Leo.

The placement evokes the idea of hunters roaming in forests.

Classic texts warn that Mars here is negative for children; when afflictions are present, there can be few of them and losses during pregnancy. Mars can

produce stomach troubles here. This is because Mars is a malefic and Leo is the fifth sign, the fifth being the place of children and the stomach. But one wants to judge these things and find confirmation in relation to the houses and the chart in general, not just by sign position.

In Virgo: The classic texts opine that Mars gives skill in music and art here, just as in the other sign of Mercury. S

Again, just as in the case of Mars in Gemini, placement in this sign gives a dimension of rational thought which lends itself to science, mathematics and engineering. Mars here suggests a craftsman or architect.

Saravali deems that "Should Mars occupy Virgo the subject will not be ... very valorous and will fear enemies very much" (R. Santhanam, chapter 25, text 11 - 12). This makes astrological sense as the brave and fiery Mars finds himself in a sign symbolized by a little virgin girl. In other words, one's bravery and boldness suffer. If Mars is fortified in Virgo, however, the placement will give skillfulness in fighting because Virgo is a sign of skillfulness.

In Hindu Predictive, Dr. B.V. Raman mentions that Mars here makes one "pretentious and ceremonial minded" (P - 145).

In Libra: Mars is back in a masculine sign where his aggressive side is heightened. Libra, although a sign of balance, is also a sign where balance is easily disturbed. So here the Martian anger is easily provoked and disproportionate.

In Libra, Mars contributes a calculating and businesslike nature; businesslike in the sense of being efficient. This is because Libra is an airy, intellectual sign (these signs are rational in the first place), and Mars is logical and frank by nature, hence the calculating and businesslike nature.

At the same time, since Libra is a sign of mercantile caste, business skills in

the typical sense are indicated by Martian occupation of Libra. But they wouldn't be along the lines of a soft sell; fast talking and arm twisting might be more appropriate for Mars in this masculine, mercantile sign. And business mathematics, along with concomitant professions in fields such as finance and accounting, are all supported by the logical Mars in this airy sign.

An aggressive malefic in this sign augurs poorly for marital harmony and peaceful relationships. Why is this? Well, the seventh place is the place of relationships and the opposite sex, and Libra is the seventh sign and Venusian. In fact, Saravali (R. Santhanam, chapter 25, text 13 - 14) goes as far as to say that when Mars occupies Libra one will "lose his first wife, will deal in liquors, and earn through prostitutes." These are simply negative indications for Venus, which a malefic such as Mars in a Venusian sign is likely to bring about.

Lastly, it would be easy to imagine all the ways in which Mars could energize the artistic element of Libra. The specific way in which the Martian energy would be channeled would be indicated by the total influences which Mars receives, as well as by the chart as a whole.

In Scorpio: Resentful, logical, sharp, touchy, aggressive, violent, and tactical are the type of qualities which manifest when Mars occupies Scorpio. Actually, these are simply the essential qualities of Mars; they become prominent and highlighted when Mars occupies his own sign. The sign Scorpio adds sensitivity and sensuality, which the occupation of Mars heightens.

If the combination or the chart itself is otherwise afflicted, it is only logical that an aggressive planet like Mars in such a vicious sign would suggest plunder, thievery, or acts of violence of some sort.

On the other hand, when not otherwise blemished, Mars in Scorpio can be supportive of such positive things as mining, engineering, chemical engineering, pharmaceuticals, police work, firefighting, metal works, the armed forces, or working in kitchens.

As far as the military is concerned, Scorpio is a watery sign. So Mars in this sign is suggestive of involvement in the Navy or Coast Guard.

Scorpio is a secretive sign and very fortified when occupied by its lord. So this placement activates strong karma in relation to secrets and secret activities.

And, as in the case of Mars in Aries, Mars in Scorpio suggests hits, wounds, and scars on the body.

In Sagittarius: The fiery, Martian energy in such a fiery sign gives an aggressive leader. Ambition and executive talents are suggested. The drive to achieve is certainly communicated by this combination of sign and planet, and know that Sagittarius channels the Martian energy in a positive manner.

Mars in a fiery sign always suggests fighting and argument, but in Sagittarius, a challenging element is added. The idea of going out and provoking an argument for a good cause is evoked, which is the opposite of the previous sign Scorpio, which is introverted and resistant.

Both Sagittarius as well as Mars have been described as frank, forthright and such, so this is even more so when they combine.

As both Mars and Sagittarius correspond to the warrior caste, a military bearing is indicated. If other combinations are supportive, and/or if the Mars-in-Sagittarius combination is centrally located, actual military activity might come about. In accordance with the mounted archer symbol of Sagittarius, involvement with cavalry, mechanized infantry, missiles, artillery and caissons is suggested.

In Capricorn: Mars is exalted in Capricorn even though it belongs to an inimical planet, Saturn. Why is this? The basic idea is that the earthy,

moveable Capricorn provides dry, pliable terrain for the fiery and dominating Mars. Compare this situation to Mars in Cancer- Cancer is a watery, emotional sign, where the fiery, logical Mars isn't able to carry out his agenda very well.

But in Capricorn the basic Martian qualities shine through well. That is why the classical astrological literature is replete with adjectives such as brave, independent, bold, and militaristic for Mars in Capricorn.

The "indefatigable" energy of Mars from Capricorn has been well noted by Dr. B.V. Raman in Hindu Predictive. (P - 145)

In addition, both Brihat Jataka (Usha & Shashi, chapter 18, text 7) as well as Saravali (R. Santhanam, chapter 25, texts 19 - 20) correspond wealth and high status to Mars in Capricorn. Actually, any exalted planet supports high status.

Success would be along general Martian lines, something which the reader has already been exposed to. The fact that Capricorn is a sign of Saturn suggests success through labor, machinery and mechanics.

Positive property karma would also be a natural consequence of the exaltation of Mars.

In Aquarius: Aquarius is a masculine sign with a bit of harshness to its credit, or discredit. In fact, it is a cold and calculating sign while Mars is blunt, rough and fiery. So the combination of the two is not productive of affection or camaraderie. Rather, a very intentional type of meanness is produced.

Not only anger, but anger tinged with frustration is produced by Mars here as Aquarius is a sign of sadness par excellence. An aggressive complainer is suggested, someone bitter about things.

Once again, Mars in a Saturnian sign indicates labor, industry, machinery, engineering, steel working, and motors. Since Aquarius is an airy sign, one with this combination, under positive influences in the chart, might work with aeronautical engineering or aircraft machinery in some way.

In Pisces: The natural energy and boldness of Mars becomes reduced in this watery sign, such that indolence and a timid nature result.

Uncertainty comes about because Pisces is a dual sign. Unless Mars is strengthened here, indecision is indicated and the person doesn't know which way to go.

Due to the pious nature of the sign, the tendency would be to expend energy along proper channels. Since Pisces is the "basis" of the zodiac's beginning, perhaps such effort would be spent propping up good causes. If Mars were at all well placed, this would certainly be the tendency.

But if Mars is not well disposed in this sign, or if the chart is impious, the opposite would result. In this sense Brihat Jataka (Usha & Shashi, chapter 18, text 7) and Saravali (R. Santhanam, chapter 25, texts 23 - 24) warn that one is disrespectful to religion and elders when Mars occupies Pisces.

And if other combinations in the chart are supportive, a naval career may be indicated by having a warrior planet in a watery sign. Marine construction, engineering or demolition could result, too.

Mercury-

In Aries: Just as Mars gives a rational, scientific and technical outlook in the signs of Mercury, Mercury in Martian signs gives a similar perspective.

In Aries, the karaka for intelligence gives an argumentative mode of

thought. This is no doubt why the Brihat Jataka (Usha & Shashi, chapter 18, text 8) states that one with Mercury here will argue against the spirit of the scriptures. A person with this placement is described in the classics as mean of thought, deceitful, false and unscrupulous. The point is that the thinking becomes aggressive and challenging like Mars when the karaka of thought occupies this Martian sign.

The thought process will be, however, logical as far as Mercury in Aries is concerned. The idea behind this is that the Martian element will reinforce the Mercurial logic.

Because Mercury is the karaka of speech, one's speech becomes blunt and challenging with Mercury in Aries. Both Saravali (R. Santhanam, chapter 26, text 1) as well as Brihat Jataka (Usha & Shashi, chapter 18, text 8) ascribe untruthfulness to Mercury in Aries.

The classics also ascribe impulsiveness, gambling and thievery to this placement, but this has to be judged in the light of other combinations.

In Taurus: Mercury occupies a friendly sign in Taurus, which is a sensual and domestic sign. Therefore, a happy marriage and a satisfactory home life are indicated.

Speech is jocular, but can be frivolous.

Mercury here gives skillfulness in relation to Venusian karmas such as art, music, dance, poetry, cattle husbandry, sex life, et cetera.

Taurus is a fruitful, benefic sign, so Mercury here exhibits a thought pattern which is harmonious and liberal.

Taurus favorably influences the karaka of speech such that one's speech is positive and sweet; once again, this indication will be modified by other

factors in the chart. The Brihat Jataka (Usha & Shashi, chapter 18, text 8) even goes as far as suggesting preaching, in other words, religious speech, when Mercury occupies Taurus.

In Gemini: Mercury gives strong results in his own sign in keeping with his natural indications. Karmas in relation to learning, arts, sciences, astrology, speech, communication, language and composition will manifest.

Skills will be quickly acquired by the individual with Mercury in Gemini.

Good intelligence; logical, expressive and abstractive; is indicated by Mercury here. The intellect will be agile and adroit.

Musical tendencies will be present as Mercury is a skillful planet and Gemini a musical sign. Musical abilities would probably be along the lines of stringed instruments because Gemini is a sign represented in part by a vina, a stringed instrument similar to a harp.

In Cancer: In Cancer, the logical Mercury occupies an emotional sign where he is uncomfortable. The impulsive side of Mercury seems to come to the fore here, such that headlong, off-kilter emotions can be expected.

This ill-timed, impulsive nature of Mercury in Cancer specifically manifests as a lack of control in relation to women. One is easily peeved by them and disagreements come about in relation to them.

Brihat Jataka (Usha & Shashi, chapter 18, text 9) mentions gains through water-related sources when Mercury occupies Cancer.

In Leo: The karaka of thinking in the solar sign gives independent thinking as well as sympathy with aristocratic and imperial concepts. This is but natural; remember that Mercury is indicative of one's way of thinking and Leo is a sign of government, kings, the elite and aristocracy. This placement

has been seen to give engagement along Mercurial lines in a governmental environment, such as clerical work in government office buildings.

The ancient texts attribute a lack of wisdom and stupidity to Mercury here, which would not normally be expected because Mercury considers the Sun to be his friend. Experience proves this to be true, however; Mercury in Leo in the house of speech, for example, has been observed to incline one to say frivolous things which are out of place.

Leo is a sign of generation because it belongs to the Sun. So the planet of composition here suggests the ability to generate original writings and compositions.

Brihat Jataka defines a love for travel for those with Mercury in Leo, in the same chapter 18.

In Virgo: Mercury is exalted in Virgo up to 15 degrees, from 15 to 20 degrees is his moolatrikona and from 20 degrees until the end is considered his own sign. This is the best sign for Mercury, and all the finer Mercurial indications such as intelligence, learning, communication, language, composition skills, skillfulness in general, astrology, abstractive abilities, business acumen; along with mathematical, scientific and technical understandings; will thrive in this sign.

Mercury is a naturally helpful planet in the first place; Virgo is an altruistic sign. So the public spirit, generosity and helpfulness of Mercury are accentuated in Virgo.

Mercury is a benefic planet whose adi-devata (demigod symbol) is Vishnu himself. Therefore, Mercury in Virgo makes one pious.

In Libra: Saravali (R. Santhanam, chapter 26, text 13 - 14) says that when Mercury occupies Libra, the "native will have knowledge of the arts." This makes sense because Mercury is the Jñanakaraka; he indicates the nature of

one's knowledge, and Libra is a Venusian sign. But whether in terms of art or otherwise, Libra is a good sign for Mercury to occupy. This placement is supportive of learning. Mercury in an airy sign certainly makes one a thinker and denotes a broad intellectual capacity.

Libra is a sign of balance. So Mercury inclines one to believe in balance and equanimity when posited in this sign, one's conviction is against disturbing the progress of others. At the same time, Libra is a masculine sign so there will be an impulse to argue and impose one's convictions on others. Maybe this is why Saravali (IBID) says " ... sometimes short-tempered yet sometimes notably peaceful."

This is a combination for business ability as Mercury is the karaka of business and Libra a sign of business caste. If there were indications in the chart for study, this combination would suggest a business degree. Sales are suggested because bazaars and places of commerce are the domain of Libra.

Again, Saravali says that the person with Mercury here "will honor wise men, guests, gods and preceptors."

Just as in the case of Taurus, Mercury in Libra indicates a happy marriage because he is a benefic, Libra belongs to Venus, and is the seventh sign; the seventh being the place of marriage.

In Scorpio: Once again, Mercury tends to manifest his negative side in the sign of Mars. Neither Saravali nor Brihat Jataka are positive at all about this placement. They scribe envy, untruthfulness, stinginess, illicit sex, cruelty, debt and thievery to this placement. This makes sense because Scorpio is a cruel, mean, touchy and sensual sign. Mercury, on the other hand, is a very volatile planet, easily influenced by its surroundings; and it is indicative of our thinking process, how we direct ourselves.

One becomes reckless with Mercury in Scorpio because the naturally impulsive side of Mercury becomes overcharged by the heat and anger of this sign.

Another natural result would be selfish thinking because Scorpio has quite a selfish element to it.

Scorpio does, however, provide inexhaustible energy to drive the Mercurial intellect and skillfulness. When channeled properly, this combination can see one productively engaged along Martian and /or Mercurial lines, involved with the likes of printing, writing, office work, accounting, engineering, chemicals, medicines, architecture as well as information science. Specifics, as always, would have a lot to do with the chart as a whole.

The idea of untempered, seething rationalism is evoked.

In Sagittarius: This is a positive sign for Mercury so his basic traits prosper here. This placement itself suggests that one would be learned, intelligent, and skillful at writing and speech. Since Sagittarius is a religious sign, the tendency would be to write and speak on religious topics.

Mercury is naturally altruistic and helpful. Placed in such a projective and outgoing sign, his liberal and generous disposition would find ample expression.

Mercury in Sagittarius indicates executive thinking and an objective, skillful administrator.

In Capricorn: Capricorn is a rather negative sign unless modified in some way by the planetary configuration. The idea is that the natural Mercurial significations, such as intelligence, thinking, and speech, will have a mundane, depressive and/or negative twist to them. This makes sense because Mercury has karakatva over intelligence and speech. Therefore, cunningness and mean thought appear in the classic literature in relation to this placement. Truthfulness is not supported, either.

Schooling may be delayed or limited by the Saturnine element; Mercury is the Jñanakaraka.

This is a rather practical sign, so the Mercurial skillfulness can become heightened here if Mercury is well disposed. Intelligence can be quick, regardless of its nature, because Mercury is the karaka of intelligence while Capricorn is a sign of quick and agile thought par excellence.

Both Brihat Jataka and Saravali ascribe subservience to Mercury in Capricorn. In fact, low clerical status is suggested unless Mercury is empowered otherwise.

In Aquarius: In Aquarius, Mercury's placement is suggestive of frank and stubborn thinking to the point of being controversial. Aquarius is a masculine sign belonging to the stubborn Saturn, and Mercury, of course, is indicative of our thinking.

This is a philosophical sign, so the planet of thinking here can make one a deep thinker or philosopher. That doesn't mean that the philosophy so produced will be so positive and fruitful; Karl Marx was an Aquarius, and his philosophy, though it had a humanitarian orientation, was atheistic and severe.

In the absence of strengthening factors, the image conjured up by having Mercury in Aquarius is one of being bogged down by a heavy clerical workload and low status in the workplace hierarchy.

In Pisces: Mercury occupies his debilitation sign here. Low status, dependence and such are typically ascribed for Mercury in Pisces. The Mercurial skillfulness manifests on a low platform. For example, one might learn menial skills or might not advance much in life through his skills or Mercurial professions.

Since Mercury is a pious benefic (recall that his adi-devata is Vishnu) and since Pisces is such a pious sign, Mercury in Pisces may actually contribute towards one's righteousness and piety; moral conduct is supported. If at all afflicted, though, a person won't be firm in matters religious.

The natural Mercurial significations such as learning, speech, intelligence, impulsiveness and communication may manifest in a negative way because of Mercury's debilitation.

Jupiter-

In Aries: When Jupiter in Aries is prominent, one wants to be taken seriously.

This is a friendly sign, so some status may be expected.

The typical Jovian indications such as happiness, piety, wealth, professional occupations, children karma and wisdom are all benefited when Jupiter occupies Aries.

In Taurus: Because Jupiter is a benefic, his presence benefits Taurus. So the typical Taurusian indications, such as marriage, family life, comforts, agriculture, and cattle will thrive with Jupiter here.

Taurus is the second sign of the zodiac; the second place has reference to finances and speech. The Dhanakaraka in Taurus, therefore, is an indication for wealth, also pious and positive speech.

This fixed sign of the bull reinforces the authoritative feeling that Jupiter has about him. If prominent, this placement could contribute pride and self-importance.

Jupiter in Taurus will see one well-dressed because the sign Taurus relates to clothing and Jupiter is such a benefic.

In Gemini: The Vidyakaraka in a sign connected with human intelligence is inclined to impart learning and especially religious knowledge. Brahminical karmas involving intelligence and discrimination, such as counseling and teaching, are indicated by the planet of vipras in Gemini.

The greatest benefic in the sign of human unity augurs well for marital affairs.

Jupiter here gives eloquent and learned speech, i.e., makes one a good speaker. This is natural since Gemini represents the throat and is a sign having to do with communication.

In Cancer: In his exaltation sign, the benefic and brahminical indications of Jupiter fully bloom. Wealth, knowledge, common sense, priestly karmas, professional activity, advice-giving karmas, cheerfulness and wholesome beauty will all attend one. Success will come through honest means. There will be satisfaction in life, and things will seem to fall in place naturally and develop.

Jupiter is, of course, a brahminical planet in an emotional, brahminical sign. So the best of the heart-felt brahminical qualities, such as happiness and compassion, will be exhibited. In this regard, Shree Krishna's words from the eighteenth chapter of the Bhagavad Gita shine some light on brahminical dharma:

Sama Damas Tapa Saucham
Kshantir Arjavam Eva Ca
Jñanam Vijñanam Ashtikyam
Brahma Karma Sva Bhavajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness; these are the qualities by which the brahmins work."

In addition, a strong Jupiter, such as is found in Cancer, allows a person to maintain some dignity about him. Self-sufficiency, perhaps in a silent or natural way, is one of Jupiter's boons. This would all be due to pious activities in previous lives, the results of which Jupiter gives.

In Leo: Jupiter's benefic presence here brings out the dignity, honor and nobility of the sign in a positive way. Other solar indications also thrive when Jupiter occupies Leo. For example: good status, benefit through doctors, and good relations with the government might be expected.

Brihat Jataka (Usha & Shashi, chapter 18, text 13) states that "A person born with Jupiter in the sign Leo will be all that has been said in the case of a person born with Jupiter in Cancer and will, besides, be the commander of armies." What this means is that not only do the Jovian karmas prosper, but that some additional karmas in relation to the military and governmental aspects of Leo are activated.

The person has a liking for forests, hilly and mountainous regions.

In Virgo: This is a sign of knowledge, intelligence and learning, so Jupiter, as the Vidyakaraka, makes one learned here. This combination supports some type of counseling, maybe as a minister, priest, psychologist, or in some other professional capacity. Virgo provides fertile ground for Jupiter's brahminical nature such that involvement with educational has also been defined for this planet in Virgo.

This is a placement for investment activity and banking karma par excellence. We have already commented that both Jupiter and the sign Virgo are indicative of banks and financial institutions.

The natural skillfulness of Virgo will manifest favorably along the lines of business and writing.

The altruism and maternal qualities of Virgo, combined with Jovian beneficence, suggest a deep goodness of heart, helpfulness and spirituality.

In Libra: The Dhanakaraka in a business sign suggests economic success through business. Libra is a Venusian sign, so the business may involve music, art, dance, fine apparel, cattle or vehicles.

Such a great benefic in a Venusian sign also indicates that there will be comforts, music and objects of art in one's surroundings. If this placement is centrally situated in the chart, then Venusian indications will figure prominently in one's life.

Jupiter here indicates a wholesome marriage partner and a fruitful relationship. Why? Because he is such a wholesome benefic himself in the seventh sign, a placement that relates to marriage and love, belonging to Venus, the natural indicator of the same. But Jupiter in Libra would be only a part of the marriage puzzle compared to house indications and the situation of karaka Venus itself.

Jupiter's benefic, positive influence on the sign suggests a fair-minded, even keeled, and balanced personality.

In Scorpio: The basic indications of Jupiter seem to thrive in Scorpio. For example, karma in relation to wealth, children and knowledge will prosper here.

A holy planet in the sign of the Bhumikaraka, from which he aspects the Cancer-the-fourth sign, suggests that one might be involved in temple building or church construction.

At the same time, Scorpio can influence Jupiter. The knowledge that one acquires might be along the lines of science or engineering. And there is a tendency for health troubles in relation to organs represented by Jupiter, i.e., the liver, pancreas, and kidneys.

In Sagittarius:

Jupiter's natural significations are reinforced in his own sign, hence strong karma in relation to wealth, knowledge, religion, and children may be expected. Brahminical and professional karmas will be strong. High status and influence is indicated. Because Sagittarius itself is benefited by Jupiter's presence, executive ability is indicated, and honesty and a positive nature enhanced.

Because Sagittarius is a military sign, high rank in a military organization may be awarded by this placement, if other combinations in the chart are supportive.

Lastly, this placement is suggestive of inheritance karma, although there would have to be other indications in relation to the eighth house, and maybe the ninth and second.

In Capricorn: Here Jupiter occupies his sign of fall, and one where his finer indications have a damper on them. The spirituality, accumulation of knowledge, and the positive and expansive nature which Jupiter usually indicates suffer. A person with this placement, for example, might take to kaitava-dharma (cheating religion).

Learning suffers, for example, there may be breaks in one's education, or one might study some sub-standard subject matter.

Children karma suffers because of the karaka's debilitation.

Nor is Jupiter in Capricorn good for finances; **Brihat Jataka** (Usha & Shasi, chapter 18, verse 13) and **Saravali** (R. Santhanam, chapter 27, text 19 - 20) both confirm this. Low status and servitude are also indicated.

Some kind of immoral behavior is suggested because the planet of goodness

and morality occupies such a low brow sign in Capricorn. Expect an element of untruthfulness or hypocrisy and little inclination towards cleanliness.

In Aquarius: The Deva Guru in such a philosophical sign certainly suggests an interest in the same. The humanitarian side of Aquarius comes to the fore, as does an interest in mysticism. This placement does not negate learning.

Saravali (R. Santhanam, chapter 27, texts 21 - 22) mentions that one will lose wealth through one's utterances.

The cheerfulness and expansive nature of Jupiter become covered over in this sign, such that a more philosophical and mature outlook is produced. Jupiter's goodness and piety also become covered, such that **Saravali** opines that " one will be a tale-bearer, be ill-disposed, interested in evil jobs, attached to base men, be malicious, miserly, will suffer from diseases, will be devoid of virtues and will violate elder's bed" (R. Santhanam, chapter 27, texts 21 - 22). Of course, we don't want to apply all this verbatim, but it is obvious that Jupiter's positive nature suffers in Aquarius.

In Pisces: Here again Jupiter occupies his own sign such that his natural significations flourish. There will be good economic development and the acquisition of knowledge. Since Pisces is a brahminical sign, the brahminical qualities and professional karmas are much developed when Jupiter is posited here. Advice-giving activities such as advocacy, banking, financial advising, teaching and academic counseling all come naturally for the person with Jupiter in Pisces.

One's spiritual life flourishes with Jupiter in Pisces. It is a pious sign in the first place, and Jupiter is the karaka of dharma. Common sense, a soft heart, good judgment and priestly karmas flourish when Jupiter occupies Pisces.

One enjoys listening to historic, folkloric and puranic narrations and stories.

A way with children and good-natured, successful progeny are also the indications when Jupiter sits in this sign.

Its a good placement for inheritance karma, too, and indicates luck generated from good karmas in past lives which manifests in this one.

Quiet strength from within could be a theme of Jupiter in Pisces.

Venus-

In Aries: Because Aries is a fiery sign, the sensual side of Venus becomes energized and the sex drive is strong. Certainly an extroverted type of sexuality is indicated.

The Venusian artistic element also becomes energized when the Daitya Guru occupies Aries. Dancers, and people who play hard, electric music come to mind.

In Taurus: Venus in his own sign of the bull certainly makes one independent, and gives status and rank. The karma in terms of marriage and domestic life is strong and pleasing. Sensuality and a comfort-loving disposition are, of course, reinforced here because Taurus is Venusian to begin with. One's artistic side is developed and there may be good karma in store along artistic lines. One is sensuous and voluptuous.

Venus in Taurus indicates beauty and nice clothing.

This placement is positive for development through cattle and agriculture in keeping with the natural indications of both this sign and planet.

And, of course, Venus in its own sign suggests good karma in relation to vehicles.

In Gemini: Here again, artistic and musical karma is heightened in this sign of skillfulness. Note that Gemini is the only sign of the zodiac that has a musical instrument as a part of its symbol. If this combination figures in an economic way in the chart, then earnings will be through music, dance, writing, poetry and art.

Since Gemini is a sign represented by human unity, the sensual nature of Venus is at home in this sign, too. Venus here supports karma for more than one marriage if there are any other indications for it in a chart.

Both **Brihat Jataka** as well as **Saravali** mention wealth and learning for Venus in Gemini.

In this sign of communication, Venus makes one an eloquent speaker.

In Cancer: In Cancer, a watery, emotional planet occupies a watery, emotional sign. So this placement contributes towards an emotional and even sentimental personality.

Venus is a gentle, feminine planet in a timid, sensitive sign here. It goes without saying that this is not an aggressive placement. The person is tactful.

Saravali suggests grief through wine and women; this makes sense because Venus is the planet of intoxication par excellence while Cancer is a feminine, watery sign.

In Leo: In a fiery sign again, the passionate and sensual nature of Venus is heightened. Since suddenness is an intrinsic quality of Leo, there may be an element of suddenness to one's courting or lovemaking.

In a fiery sign, Venus indicates a passionate sex drive.

"Wealth through females, a beautiful wife and few sons" is what **Brihat Jataka** has to say about this placement. Maybe this statement could be expanded a bit to include "wealth through Venusian indications."

Pride and even conceit is another quality commonly associated with this placement. Probably this would be in relation to one's beauty, sexuality, artistic ability or in relation to an atmosphere of social life and entertainment.

Of course, a fair complexion is indicated by the fair Venus in a sign of light.

In Virgo: Venus is in fall here, so the basic Venusian indications in relation to love life suffer. For example, one's love life may be licentious and the person may dabble in affairs, or a very carnal or base type of sexuality may be indulged in, or disease may be contracted through sex. All Venusian karmas may be manifest in a baser way when Venus occupies Virgo.

Venus here is bad for status and suggests earnings through base, Venusian activity such as drugs, sexual literature or alcohol.

In spite of all this, **Saravali** still opines that the native will be learned.

In Libra: Back in its own sign, Venus gives a sensual and artistic nature, and an enjoyment mood. This combination sees one acquire Venusian articles such as fine apparel, art, and vehicles. Some musical instruments may be acquired or artistic skills developed.

Intelligence and learning are indicated by Venus here as Libra is an intellectual sign and Venus a scholarly planet.

Venus in Libra contributes towards a happy and successful marriage for obvious reasons, i.e., the karaka is in his own sign, which is the seventh

sign, the seventh being the place of marriage.

The seventh place also has to do with foreign residence and Libra is a moveable sign; so Venus here suggests travels to far away places.

And, of course, Venus in its own sign gives high status, beauty and wealth.

In Scorpio: The baser Venusian qualities tend to manifest when Venus occupies Scorpio. For example, illicit relationships are mentioned in both **Brihat Jataka** as well as in **Saravali** for Venus in this sign. In general, this placement is negative for marriage karma, and relationships are characterized by touchiness and strife. **Saravali** even suggests some kind of contemptuous attitude towards chastity.

Success and strong results are not to be expected. On the other contrary, a debt load and an inability to accumulate wealth may be expected.

Of course, both Venus and Scorpio are watery and therefore emotional; so is the native in whose chart they are prominent. However, such emotions will be tinged by the sensitivity and anger so typical of Scorpio. So when Venus in Scorpio influences the chart strongly, one becomes touchy and quarrelsome, but loses ground through arguments and litigations because, after all, Venus is not favorable here.

In Sagittarius: Good rank and status is awarded by Venus in Sagittarius.

And the more positive qualities of Venus and Sagittarius come to the fore when this combination occurs. The personality thus formed will be straightforward, virtuous, positive marriage karma manifest.

Happy domestic life and marriage karma manifest.

This combination is productive of wealth, which will come about through professional activity and Venusian means, including cattle raising and cow protection.

Venus is a great preceptor; he is Shukra of the Daityas, as we have already explained in the section dealing with the planets. So in such a spiritual sign as Sagittarius, the more spiritual qualities of Venus manifest. Therefore, Venus in Sagittarius is a combination for priestly and brahminical karmas. Learning and scholarship are mentioned by the ancient texts.

In Capricorn: Attachment to rough women, older women, domination by women and a constrictive marriage are all indications mentioned in **Brihat Jataka** and **Saravali** for Venus in this sign, and experience confirms the same. This makes sense as Venus is representative of one's sexual karma and Capricorn is a negative sign associated with limitation, loose morals and age.

In keeping with the nature of both sign and planet, Venus and Capricorn would not combine to produce refined musical and artistic tastes, but rather something a bit more popular or base. This, of course, is without taking other influences into consideration.

The natural goodness and beneficence of Venus becomes degraded in Capricorn such that coarse behavior is indicated. Uncleanliness is suggested, and attendance to religious functions and the execution of pious acts all suffer.

This sign is depressive for such a pleasant planet.

In Aquarius: The same comments made with reference to Venus in Capricorn apply here, and for the same basic reason; both Capricorn as well as Aquarius belong to Saturn, partake of his qualities, and influence Venus in similar ways.

In addition, the native with Venus in Aquarius might be more of a thinker because Aquarius is an intellectual sign. The Venus-in-Aquarius person will have a stauncher personality because Aquarius is a fixed sign. And Venus heightens the humanitarian element of Aquarius.

The native works long and hard for paucious results.

In Pisces: Venus enjoys exaltation in Pisces, such that the more positive qualities of both manifest. A nurturing, affectionate personality is produced. There will be both spiritual and material learning, opulence, vehicles, happiness, pious behavior and a positive marriage with an attractive and gentle partner.

The refined Venus in this pious, timid, unassuming sign make one modest, refined and tactful.

The truth is that all the Venusian and Jovian karmas prosper. And since both planet and sign are of brahminical caste, brahminical qualities come naturally to the person and brahminical and professional activities bear fruit. There will be high status and the ability to carry out one's agendas.

Saturn-

In Aries: Saturn is in fall in Aries, which has to be negative. Aries is a rather violent and aggressive sign in the first place, and Saturn is a rough and course planet. This placement contributes towards a mean and argumentative personality.

One really ends up working long and hard for little return. And it becomes difficult to exploit the labor of others because labor karma, represented by Saturn, becomes unfavorable. Low status, unskilled labor jobs are indicated.

When the planet of darkness is debilitated, karma for education and learning

suffers. If this placement is connected to the factors which represent intelligence, then we may expect foolishness and stupidity to result.

Depression and frustration manifest, especially in the planetary periods and sub periods of Saturn, because these qualities are part and parcel of Saturn's negative side which, of course, is more in evidence when the planet is debilitated.

The duration of one's life suffers with the karaka of longevity (Ayushkaraka) in debilitation.

Both **Brihat Jataka** and **Saravali** depict a wanderer and a deceitful personality.

In Taurus: Saturn in Taurus suggests a stubborn and fixed personality. Why is this? Well, the stubborn nature of Saturn is well known and Taurus is a fixed sign represented by a bull. This combination doesn't make for a person who is easily dominated.

Since Taurus is the second sign and the second place has to do with income, this placement should tell us something about one's earnings. Of course, the most important factors would be the interaction between the houses and planets, i.e., the chart as a whole. But with that in mind, know that both **Saravali** and **Brihat Jataka** state that there will not be much economic development through Saturn in Taurus. This indication can be modified by other considerations, however, such as lordship or aspects. Earnings through service or employed positions are indicated.

The second place is also the place of speech. It is only logical then, that Saturn in the second sign doesn't indicate truthful speech although it does indicate harsh speech.

One very important thing to keep in mind about this relationship between sign and planet is that Taurus is a sensual, feminine sign belonging to

Venus, and that Saturn is a planet of low morals and time; in other words, age, too. So extramarital relationships, relationships with older women, widows and women below one's rank in life are all suggested by Saturn here. In addition, we know that whenever Saturn is connected with the factors which indicate marriage, divorce or separation tend to result. Earnings through women and subservience to women are mentioned in **Saravali**.

In Gemini: Gemini is an airy, intellectual sign belonging to the planet of rational intelligence, Mercury. Saturn is a planet of darkness and ignorance (tamas); so when he occupies Gemini, the idea is that one's reasoning and intelligence become covered over. Notwithstanding other factors, the nature of the thinking process would be shrewd, cunning or even criminal due to Saturn's presence.

This placement is not a fertile one and does not favor the birth of children because both Saturn as well as his sign lord, Mercury, are considered neutral of gender.

The person with this combination shrewdly suppresses the harshness and aggressiveness which is natural of a malefic such as Saturn in a masculine sign. But it manifests at some point, making for some kind of dual nature or episodic personality.

Involvement or interest in mechanics is indicated. Know that Saturn is indicative of mundane and mechanical technology while Gemini provides an technological and engineering environment.

Sexual habits become base because Saturn occupies a sensual sign of human unity as a planet lacking shame or higher understandings.

The position of some kind of enforcer, such as a guard or police officer, is indicated in **Brihat Jataka**.

In and of itself, a thin build is indicated if the placement has reference to the ascendant. This is because both Gemini and Saturn are airy.

In Cancer: Karma in relation to one's mother suffers when Saturn occupies Cancer. Either one's mother is stern or harsh, or one experiences separation from one's mother in some way. Or it may just be that the mother is the serious and disciplined sort. The idea is that Cancer is the fourth sign of the zodiac and the sign of the Moon - both the fourth place as well as the Moon standing for the mother - and that Saturn is a planet of harshness, discipline, parameters and separation. So Saturn in this sign indicates such results in relation to the mother. To what degree and how much would all depend on a total judgment of the factors which indicate one's mother in the horoscope.

Cancer is an emotional sign, so the nature of one's feelings becomes tinged with the Saturnine element when Surya's son occupies it. A streak of bluntness, stubbornness, a critical nature and a cold heart may all be expected when this placement is prominent.

When sublimated, a service attitude and feelings of sympathy are produced as these are the positive qualities of Saturn.

In Leo: Here Saturn occupies a fiery, inimical sign, something which brings out the worst of both the Saturnine and solar qualities. The nature indicated is caustic and mean, and a severe personality is produced. The solar pride becomes arrogance and one is cold towards others. True dignity, nobility and honor are lacking, although a false presentation of these may be flaunted.

The classics suggest few sons when Saturn occupies Leo. This is because Leo is the fifth sign, the fifth place being the place of offspring. Saturn is a planet of limitation and constriction, so his occupation of Leo is negative with regards to children karma. But again, the total karma indicated in the chart would have to be considered, sign placement being just a small part of this.

Subservience and manual labor is suggested by this placement.

In Virgo: When Saturn occupies Virgo, the maternal and altruistic instincts become eclipsed. The native retains the Virgo nature but is, shall we say, a bit too negative to fully express it. Bluntness and criticism will be present in spite of the benevolent Virgo nature.

As far as the Virgo skillfulness is concerned, a technical, mundane, or industrial orientation manifests in keeping with the Saturnian character. A technical administrator is suggested who is expert in establishing parameters for those underneath.

Virgo is a sign of purity and virginity- a pristine nature is indicated by Virgo. On the other hand, Saturn is a planet of foulness and brutality. So chastity and honesty in relationships is not supported by Saturn in Virgo. In fact, **Saravali** even suggests that Saturn here supports "addiction to prostitutes and the spoilage of virgins." Of course, this would only be so if other afflictions were present. The coarse mentality that accompanies the modern plunder of nature is certainly suggested by Saturn in Virgo.

Saturn in Virgo can depict an enforcer, such as a police officer.

In Libra: As always, when a planet is exalted, good status and the ability to push across agendas is indicated. These indications improve in the latter part of life, specifically, as one ages.

The person will benefit from labor, patience, agriculture and industry. An employed position with some high status to it, such as a corporate manager, would be a typical manifestation of how the subservience of Saturn can become exalted.

Strong instincts of fair play and democracy are communicated by this position of Saturn; a stance sympathetic to labor, too.

This placement is positive for longevity.

In Scorpio: Hard-hearted, coarse and cold are qualities of Saturn in Scorpio. Basically, negative Saturnian results would manifest. For example, subservience and bad finances would be typical, low status, and any experience as a laborer would be negative.

There is a tendency towards indulgence in alcohol.

Saturn in Scorpio is negative in relation to reptiles and poisons.

This placement is not good for longevity, either.

In Sagittarius: Sagittarius is such a positive sign that all planets have good results to give from occupying it. Wealth, good status, dutiful children, friendship with higher-ups, along with religious and proper behavior is indicated in the classics. Wealth is especially indicated in old age because Saturn is the indicator of that period of life and Sagittarius an opulent sign.

On the other hand, Saturn in a fiery sign may give a bit of a temper. And although Sagittarius is a positive sign with a tendency to exteriorize, the natural Jovian generosity would be curtailed thanks to the tightwad Saturn.

A pushy element can be expected because Saturn is stubborn and hard while Sagittarius is a sign of projection.

In Capricorn: In his own sign, Saturn is able to confer status and success, especially as a result of one's own work or labor. This type of success would be different than the type of success which is characterized by luck generated in previous births. **Brihat Jataka** suggests lasting wealth when Saturn occupies Capricorn.

The natural characteristics of Capricorn such as perseverance, a tendency to engage in mental rationalizations, selfishness in personal dealings, melancholy, and coldness would be typical indications of this placement, the intensity depending on its location in the chart.

Both **Saravali** and **Brihat Jataka** tell of taking advantage of women by living off their property (Capricorn is a feminine and earthy sign) and appropriating inheritances. They also tell of dirtiness and an indifference to bathing. This last indication is easy to understand because uncleanliness is a Saturnine trait par excellence. So this trait is heightened by Saturn in his own sign.

Basically, Saturn in his own sign, be it Capricorn or Aquarius, denotes a harsh and blunt character.

In Aquarius: In his own sign again, Saturn will partake of a number of characteristics similar to Capricorn. Once again, perseverance, selfishness, melancholy, coldness, an aversion to cleanliness, a tendency to appropriate the wealth of women, to engage in affairs, practical, methodical, philosophical and reflective are the typical qualities when Saturn occupies Aquarius.

And once again, the status will be high and the native able to push across his or her agendas.

A bad temper is to be expected from this combination as Aquarius is a harsh, masculine sign and Saturn is such a harsh planet.

Aquarius has an eccentric nature, which simply becomes heightened when it is occupied by its own lord. Depending on the chart in general, this would lead to an interest in mysticism and occult studies, or simply in offbeat, out-of-the-norm subjects.

In either of his two signs, Saturn contributes towards longevity.

In Pisces: There is a tendency for Saturn to give his results slowly or in the latter part of life because slowness is simply one of Saturn's indications, as is old age. This tendency is reinforced in Pisces because it is the last sign of the zodiac, and therefore, also stands for the last part of one's life.

In such a pious sign, Saturn can contribute a disciplined and sober element. **Saravali** even suggests fondness of sacrifice.

Both **Saravali** as well as **Brihat Jataka** tell of wealth and high position, at least as time goes by.

A service disposition is denoted because the feminine, pious element of Pisces sublimates Saturn and brings out the best of this celestial shudra (servant amongst the gods).

A tendency towards renunciation is suggested. Why? Well, in the first place, the last sign of the zodiac is suggestive of loss and renunciation. Besides this, Saturn is the very planet of renunciation and mendicancy, while Pisces is a common sign as well as a pious one. When it all comes together, a picture is painted of sanyas dharma, or the life of a religious renunciate.

Rahu and Ketu-

As far as these planetary outcasts are concerned, they basically reflect the results of the planet in whose signs they are posited. At the same time, they do have their own results to give. This was already delineated upon in detail at the end of the section entitled "The Planets," and will not be unnecessarily repeated.

At the same time, the reader may know that, according to Parashara, Rahu is considered exalted in Taurus and in his own sign (so to speak) is Virgo.

Ketu is considered exalted in Scorpio and in his own sign in Pisces. Other authorities consider Rahu in his own sign in Gemini and Ketu in Sagittarius.

Chapter Eleven: House Position of Planets

In the chapter entitled "Rules of House Placement and Lordship," the general principles governing the placement of planets in houses was presented. Now we will take a more specific look at the results to be expected from the different planets in the different houses. As before, the basic logic of astrology will be obvious. In addition to making occasional references to Brihat Jataka and Saravali, as we have just done in the above section, we will refer to Chamatkar Chintamani as well, which contains a wealth of information, specifically on house position, in keeping with the Parashari tradition. Chamatkar Chintamani is well-accepted, standard reference book in Northern India, as well as on the Bengal-Orissa side of India.

The Sun-

In the ascendant: In this most central of all locations, the solar qualities stand out. One is proud but dutiful, loyal, with elitist leanings and a streak of nobility. An independent nature is conferred and an autocratic bearing. The solar element imparts an egotistical outlook, and makes one original, independent, and pioneering. .

Both Brihat Jataka, as well as Saravali, tell that the Sun in the ascendant gives rise to laziness, weak eyesight, and loss of hair.

Since the Sun is the Atmakaraka, this placement supports an interest in self-realization.

As a fiery kshatriya (warrior) planet, the Sun in the first gives a royal outlook and an impatient, peevish, irritable temperament.

Natives with the planet of consciousness in the first have a bright and sunny disposition.

In the second: Ancient texts tell of wealth when the Sun is well placed in the second, possibly through one's own effort as the Sun is the planet of the "self," possibly through the agency of the government, and through copper and gold, the metals of the Sun. If the Sun is afflicted, there will be little wealth in the first place and certainly losses.

The second is the house of speech. When the Sun is here, speech will be characterized by an authoritative and autocratic tone. Speech can be strong like a lion's.

In the third: A fiery, warrior planet such as the Sun in the house of valor contributes courage to the chart. This is an obvious indication. Equally obvious is that the Sun contributes strength to the arms because the third governs that part of the body.

Ancient texts suggest negative karma in regard to siblings because of the Sun in the third. Depending on the nature of the affliction, this could mean the loss of a co-born, a distant relationship, or that one's siblings are inimical. It's a placement for having an imperial attitude towards siblings, friends, neighbors and collaterals.

Status, fame, success and the ability to push across one's agendas are all the result of the Sun in this house.

Strong karma in relation to communication and the ability to compose original writings are indicated.

Chamatkar Chintamani indicates "pilgrimage after foreign travel" in the section on the Sun in the third house.

In the fourth: The Sun in this house gives mental agitation and restlessness.

In general, the Sun in this quadrant house is going to be negative for the indications of this house, unless the Sun is otherwise fortified, in which case the evil is minimized? So, in general, we can say that the Sun here is negative in relation to transportation, relatives, education, and property. In fact, Saravali mentions the loss of paternal property when the Sun occupies the fourth. (The Sun stands for the father and the fourth is the house of property). If the Sun is fortified, these indications become modified, as always.

There is a tendency to reside in foreign lands when the Sun occupies the fourth because the Sun is a planet of separative nature and the fourth is the house of one's homeland. The idea is that one is turned out of one's homeland, so to speak, such that the person resides in other lands. Chamatkar Chintamani confirms this by saying "The native mostly lives in foreign lands."

In the fifth: The Sun here is definitely negative for children karma. There will be few issues, or a distant relationship with offspring, or separation or miscarriage; depending on the nature of the affliction.

Sharp intelligence is indicated when the Sun occupies this house. And as long as the Sun is not ill disposed otherwise, it engages one in advice-giving, especially in a government environment.

As a satvic planet, the Sun in such a pious house indicates strong religious instincts and temple worship. If there are afflictions, then this karma becomes diminished because, after all, the Sun is a malefic in a trine.

Wealth is indicated for this satvic planet in a positive trine, a house of assets.

In the sixth: The basic thrust behind the Sun in the sixth is that one meets with obstacles and opponents, but overcomes them. One's status is high and

reputation is good. This placement is suggestive of disease and health problems, though.

Any positive results will be due to the fact that the Sun is a malefic in an upachaya house, where he gives strong results. If, however, the Sun is at all afflicted, then it must be remembered that the sixth has an evil side, too, as a dushthana house. In this case, more evil results would come to pass in relation to sixth-house affairs.

In the seventh: Rebelliousness is the key word for the Sun in the seventh. The person argues with partners and spouse and relationships are not smooth. Why? This is because the imperial and domineering nature of the Sun doesn't fit in well with the partnership theme of this house. The Sun is a regal regent and a "partner" to none.

Thus, the crimson ball sinking from view indicates tense relationships which result in some kind of embarrassment through the opposite sex. One ends up on the losing end of relationships.

In addition, the seventh-house Sun energizes one's sex drive. Sexual instincts and infatuation with the opposite sex become central.

This placement of the Sun is not at all conducive to relations with the government. In fact, some kind of trouble from the government is suggested, nothing positive.

In the eighth: Misery, dangers, obstacles and loss are the lot of the person with the Sun in the eighth.

Such a person has a shrewd element to his or her personality. The Sun here operates in an environment of hidden impediments and evil, either by theft or low associations.

The karakatva (natural indications) of the Sun, such as health and vision, suffer as the eighth is the most evil of houses.

The status that the Sun can give when placed in favorable houses is opaqued here. And the charismatic, center-of-attention ego that the Sun typically imparts is replaced with a more subdued personality.

An interest in research and mysticism, however, is supported by the Sun in the eighth.

In the ninth: As in the case of the fifth house, the Sun occupies a pious trine here. Because the Sun is a satvic planet, any favorable disposition will give an interest in religion and brahminical dharma. If the Sun is blemished, then bullying in religious circles may result.

Unless otherwise fortified, the karma generated in relation to the father is negative. Either a distant relationship, separation or friction may result.

This placement is positive in terms of wealth; because the Sun is so satvic and the ninth a pious house relating to assets, and also because the ninth is such a favorable house and the Sun such an energetic planet.

In the tenth: Placement on the meridian is one of the best for the Sun, so the solar indications prosper. A good reputation and high status are bestowed. The Sun here gives success and luck in relation to the workplace and one's activities in general. The approval of superiors is obtained, and relations with the government are positive. The person born with this combination tends to be influential and bold. Managerial and organizational capacities are inherent.

Health is good unless combinations dictate otherwise. This is because the Sun is the karaka for health and well placed.

In the eleventh: Once again, the Sun occupies one of the best houses for him. So the above-mentioned solar indications, i.e., fame, status, success, power, health, valor, and the approval of superiors and government are also bestowed from this house.

Above all, the eleventh is a financial house capable of bestowing business profits. The Sun here benefits this house and therefore bestows wealth and gains, often through the government, if not, then through other solar indications.

In the twelfth: This is the house of loss and decay, so the solar indications suffer here, needless to say. There will be poor status, subjugation and a lack of success. A person's social standing will be considered fallen. Paternal karma, as well as karma in relation to the government, will be negative. Losses from taxes, fines and duties are typical.

Furthermore, this placement is negative for one's eyesight.

The Moon-

In the first: The Moon is predominating from the ascendant, so one is inclined to be romantic, emotional, nice, gentle (Soumya) and caring, even maternal. This is especially so if the sign is feminine.

The Moon in the ascendant makes one pleasure loving, in keeping with the basic nature of the mind. By the same logic, if the Moon is dark, the resultant personality will be indecisive, worried, doubting and suspicious. It depends on just how new or waning the Moon actually is.

In the second: If the Moon is showing its bright side, its presence in the second will contribute wealth, a beautiful face, sweet and gentle speech, and regular meals (with a liking for salty foods). There will be good earning power in relation to lunar indications, such as through the public, water, cheese, milk, vegetation, psychology, clothing or childcare, just to give a

few examples.

If the Moon is dark, of course the opposite will be true.

Agreeable and even sweet speech is attributed to the Moon in the second.

In the third: The mind becomes imbued with valor when the Moon sits here, but the mind becomes predisposed to aggression.

The Moon favors the existence of sisters as opposed to brothers, and positive fraternal relationships. A dark Moon would give irritating relationship with the siblings.

An expressive mind is indicated by the third-house Moon, and one is attracted and has a knack for writing and communication.

In the fourth: As long as the Moon has some brightness to its credit, then happiness, learning, comforts, the acquisition of property and vehicles, and maternal instincts are the rewards of the Moon in the fourth house; one's mother will be prominent in life and the relationship will be positive. One will be well-dressed.

If the Moon is weak, then these karmas suffer proportionately. Worry and unstable emotions will result. Any property acquired will be humble; if the affliction is significant, then property may be lost. A weak moon disturbs the karma in relation with one's mother and suggests a negative relationship.

In the fifth: Good intelligence is awarded by the Moon in the fifth- the person likes to use his or her mind. However, since the Moon is a feminine planet, a timid mode of thought may result. This placement favors karma in relation to counseling and psychology.

A bright Moon has the tendency to give a good number of children, especially daughters. If the Moon were dark and afflicted, then the karma in relation to children would be negative- a miscarriage or the absence of children could even result.

The Moon here inclines one toward a feminine deity such as Shree Radhika or the Virgin Mary.

This is a good financial placement with gains resulting from business activities because the Moon is of Vaishya/mercantile caste, and investments, which are an indication of the fifth.

The sixth: Obstacles, debts, opponents or even enemies, and servitude or low status result when the Moon occupies the sixth. Health wise, the Moon here indicates sickness. The Moon itself represents the cardiovascular system, breasts, the lungs, respiratory disorders and the blood. The sixth is the house of the intestines, the kidneys, pancreas and the liver. Any affliction would be along such lines. In relation to the kidneys, liver and pancreas, Jupiter's position would have to be examined as he is the karaka.

The native's mother will be negative or inimical towards him; if the Moon is afflicted or weak, then separation from or loss of the mother may occur.

In the seventh: The karaka of the mind in the kamastan indicates a passionate mind. If the Moon lacks brightness then there will be an element of unsteadiness in relationships.

The spouse will partake of a lunar nature, in other words, he or she will be emotional, caring, and gentle. If the Moon is dark, then the spouse will be worried, sensitive and prone to hysteria. Fondness for women is indicated.

A bright Moon indicates that partnerships will be prosperous while a dark moon suggests losses and suspicion in relation to partners.

In the eighth: Unstable emotions result when the Moon occupies the eighth. There will be phobias, worries, sensitivity, and an indecisive mind. Depression will afflict the mind if the influence of Saturn or Rahu is felt, either by aspect, association or the occupation of a Saturnine sign. Of course, if the Moon is bright, all this is minimized. If the Moon is dark, expect a very negative manifestation.

Sickness is another result of the Moon in this worst of houses. Certainly complaints along lunar lines, as mentioned in relation to the Moon in the sixth, would be the tendency. Other manifestations of disease would be pointed out by indicators such as lordship or sign position. A bright moon is favorable for longevity and a dark moon unfavorable.

The same principle applies in relation to wealth and inheritances here- a bright Moon is favorable and a dark is negative.

In the ninth: The Moon in the ninth indicates a pious mind, or at least one attracted to goodness.

It also indicates attachment to the preceptor and one's father. To a large degree, a person will be able to trust his or her emotions in relation to God.

Wealth, luck and happiness certainly result from this placement. Long-distance travel and pilgrimage are also suggested by the Moon in the ninth.

Note that the Moon's aspect on the third house is favorable for third-house affairs as long as the Moon is not dark.

In the tenth: Successful and ambitious is the person when the Moon glows overhead; such a person puts across his or her agenda by dint of mental enthusiasm, determination and concentration.

In addition, status, rank and fame are given by the tenth-house Moon.

The adjectives "valorous" and "bold" are given in Brihat Jataka and Saravali, and this just makes sense; one with the Moon on the meridian will be brave due to mental strength and a sound, emotional base. Of course, this will not be so if the Moon is weak.

A favorable Moon in either the tenth or eleventh suggests approval of the government.

In the eleventh: Wealth and business skills are acquired by the person with the Moon in the house of gains. It is a good position for influence, status, fame and success.

Due to the Moon's aspect on the fifth house, many children, especially female, are indicated, as well as good intelligence. This will not be the case if the Moon lacks brightness.

The mind is strengthened when the Moon occupies the eleventh, i.e., there is presence of mind.

Positive karma in relation to women manifests when the Moon is bright. For example, B.V. Raman comments in Hindu Predictive Astrology that one is "liked and helped by the fair sex." The opposite is true when the Moon is waning dark.

In the twelfth: The tendency is to be weak-minded when the Moon occupies the twelfth. In other words, a person's determination is easily broken and one is influenced by others. Status is low, one suffers subservience and is unable to carry out one's agendas when the Moon occupies this house.

It goes without saying that there will be exaggerated worries and mental aggravation. This will increase in proportion to the darkness of the Moon.

One meditates on pleasures of the bed if there is any sensual influence at all on the twelfth-house moon, such as the aspect of Venus, the seventh lord or occupation of a Venusian sign. The rationale behind this lies in the fact that the twelfth is the house of bed pleasures and that the Moon is the planet of the comfort-loving mind. So unless the Moon has some brightness to its credit, when it is in the twelfth, the emotions become volatile. Unless there are other indications to the contrary, the person with such a Moon can't restrain him or herself and ends up following the whimsies of the mind.

Expenses become prominent and the person losses money. If there are ameliorating circumstances, then the expenses will be along approved lines. For example, the person may make charitable contributions.

Mars-

In the first house: This position of Mars indicates an active, energetic and ambitious person. Themes for Mars in the first are that he will be powerful, competitive, argumentative, aggressive and resistant. Of course the native will be courageous because Mars is the very karaka of courage.

In keeping with the basic indications of Mars, his position here indicates a person that works well with machinery, logic, martial arts, the military, police work, cooking or with fire in general.

The aspect of Mars to the house of marriage suggests friction in the marriage, if not breaks in the karma. It also suggests a fiery sex drive.

Scars on the body would be typical as well as strikes to the head because Mars is such a violent planet and the first house represents the head.

This is not a good placement for longevity as Mars is a natural malefic and aspects the house of longevity. It also suggests a violent death, although various factors would have to be taken into consideration before such conclusions could be made. The aspect of Mars on the eighth would only be

one factor.

Since Mars is the karaka of property (Bhoomikaraka), his placement in the first is positive for property karma.

Mars gives a youthful appearance to the native, even in old age the native appears younger than his true age.

In the second: One of the most obvious indications of Mars in the second has to do with speech: the native's speech will be aggressive, caustic and straightforward to the point of being blunt. The speech will be logical, and the voice strong.

Mars has a negative impact on one's diet, too. One thing he indicates in the second is a tendency to eat meat. But irregular meals and a poor diet may also result. Since Mars is a fiery planet, and the second the house which represents one's tongue and mouth, Mars here suggests a smoker.

Earnings will be in relation to Martian indications, a few of which we mentioned just above in the section dealing with Mars in the first. Chamatkar Chintamani suggests that Mars makes one stingy from the second by making an analogy with the way a monkey might protect a valuable necklace, not even knowing its use. Other than this, Mars has a negative impact on income and accumulated earnings from the second; unless otherwise sublimated, a person with such a Mars would lose his wealth or have a meager income.

In the third: Here Mars imparts courage par excellence as he is the karaka for courage in the house of courage. This indication is well documented.

The tendency is to have male siblings when Mars is in the third. But even if they weren't male, any sisters would probably have masculine tendencies. If Mars is badly placed, then absence or loss of brothers may result.

From here, Mars energizes a chart; and an active person, a doer, is produced. This is so especially in view of the Martian aspect on the tenth.

The aspect of Mars to the tenth supports one's status and rank.

In the fourth: In general, Mars augurs badly for fourth house affairs. There will be breaks in education, and educational results in general will be mediocre. If Mars is otherwise strengthened, there will be higher learning along the lines of engineering or technical studies.

Martian influence over the Matru-stan suggests an energetic but strict mother; a mother with a temper, and this impedes any happiness in relation to her.

An atmosphere of quarrel and argument is created by Mars in the fourth in the domestic environment. The idea is that the fourth house stands for hearth and home, and that this house indicates relatives as well. From here, Mars aspects the house of marriage, which confirms any tendency for quarrels within the family. Mars can go a long way towards causing separation and divorce from the fourth.

In fact, this placement is fairly negative in relation to conveyances. Unless Mars is strengthened, one may not possess a vehicle, or during Martian planetary periods, difficulties, accidents and expenses may arise in relation to vehicles.

The fourth house is indicative of the mind and what a person feels. So although Mars here may impart energy and ambition, this placement suggests a bad temper and a combative nature.

The one bright spot in relation to Mars in the fourth is that it can be a favorable placement for the acquisition of property. This is so because Mars is the karaka of property. Despite the well-known dictum *Karako*

bhavanashaya, which warns about the karaka of a house in the house itself, if Mars has any strength at all he will favor the acquisition of property from here.

In the fifth: The placement of Mars in the putrasthan is basically negative. It suggests miscarriages, abortions or the denial of progeny. Injury to children would be another typical result. A rebellious child would be another indication. If Mars were well-placed in this house, children born to the native would become practical, active people. Predominantly male issues are indicated.

In and of itself, Mars in the fifth does not augur well for wealth and finances. However, the placement of Mars here may bring about financial development, especially in view of its aspect over the house of gains. In such a case, Mars would have to be empowered by, for example, sign position or favorable lordship.

Since the fifth rules over intelligence, its occupation by Mars will give a quick and logical element to the thinking process. Aggressive strategies are thought up.

One may prosper in the field of athletics and competitive sports as these are indications of the fifth house and Mars is a courageous and fiery planet.

Health wise, stomach complaints are typical with Mars in the fifth. Ulcers are a common complaint. But the placement is positive in relation to digestive powers because Mars strengthens the fire of digestion.

The piety of the fifth suffers as Mars is a malefic and a tama sic (mode of ignorance) planet. However, if Mars acquires beneficence through other sources, then this need not be so.

In the sixth: As a malefic in the sixth, Mars can act powerfully in a chart because the sixth is an upachaya house, a house where malefics are fruitful.

When Mars occupies this house without experiencing afflictions otherwise, one overcomes opponents and obstacles, and is successful in litigations as these are indications of the sixth. Good rank and status accrue to the native of the chart. On the other hand, the sixth is a dustman, an evil house. So if Mars is weak here, the opposite is true.

The sixth relates to debts. If Mars is well placed, then the karma becomes ameliorated somehow. For example, one might be able to bypass debt, or else debt will be acceptable, even favorable or for a good cause. For example, since Mars is the karaka of property, Mars in the sixth may see a person accept a debt load for the sake of buying a house. This is not necessarily a negative thing to do. In fact, financing property is usually a favorable development in one's life which enables a person to build up equity. In modern times it is typical. If Mars is afflicted in the sixth, then one will have negative karma in relation to debt.

The same consideration applies to other dimensions of the sixth house; the sixth is the house of disease. So to the degree that Mars is fortified in the sixth, one's constitution will be robust and sound. To the degree that Mars is afflicted, there will be afflictions to the organs represented by the sixth house, such as the liver, intestines, kidneys and pancreas. Wounds and accidents may also result.

In the seventh: An argumentative, uncooperative spouse is indicated by Mars in the seventh. Besides friction, breaks in the karma are indicated if Mars is ill disposed. The same ideas apply to partnerships.

Mars here makes one bold and courageous, but dictatorial, blunt, rash and rebellious at the same time.

Mars in a quadrant favors property karma.

In the eighth: The eighth house is certainly the worst of houses for Mars. In relation to marriage, this placement brings about great strife, arguments galore, separation and divorce. If ever there were a placement to indicate

death of the spouse, this is it; although there would have to be an absence of benefic influence and most likely some other reinforcing affliction to actually bring about such an extreme result.

The effect of Mars in the eighth house on longevity is also negative- it curtails the duration of life and can certainly contribute towards a difficult or violent death. Similarly, Mars has a negative impact on health from the eighth. Specifically, fevers, infections and inflammation may result and generalize, stemming from and branching out from the area of the large colon.

Speech is harsh thanks to the opposition aspect that Mars throws on the house of speech from the eighth.

One engages in mean, base and cruel acts, and there is a tendency to be secretive. There will be trouble in general, enemies, obstacles, low status and a penned-in feeling, even confinement.

Karma in relation to inheritances is blocked and, of course, property karma suffers. If Mars is fortified here, then it follows that property may be inherited.

In general, failure, obstacles and trouble correspond to this placement of Mars.

In the ninth: It is illustrative of Mars in the ninth that the only thing Brihat Jataka says about the placement is that "If Mars occupies the ninth, the person will be a sinner" (Usha & Shashi, chapter 20). In other words, one's dharma (piety) suffers because Mars is a malefic in a trine here and malefics harm the prospects of trines. The harshness and anger of Mars may be apparent in the affliction.

Conceptually, one's dharma will suffer due to pragmatic and narrow-minded logic of the type espoused by modern atheists of a scientific bent of mind.

By the same token, if Mars is sublimated, there will be religious courage or energy spent for religious causes- temple construction would be a good example.

Friction with the father will exist, and the father is aggressive. Other combinations, of course, may ameliorate this indication. As far as Mars in the ninth is concerned, however, the father is aggressive.

This is a positive place for Martian property karma as long as Mars is not afflicted. This is only natural as the ninth benefits its occupants, Mars stands for property and aspects the house of property from here. If favorable, a paternal inheritance of property is suggested.

Luck and wealth are obstructed, and long-distance journeys bring losses and bad experiences.

Mars in the tenth: The tenth is a nice placement for Mars because it is the third of the upachaya houses, where malefics sit well. The ability of upachaya houses to give results increases progressively.

Rank, status, esteem and the ability to carry out one's agendas are indicated par excellence by Mars in the tenth. Mars makes one courageous, bold, strong, independent, an active doer and pioneering when he occupies the tenth, but he can also make the person too aggressive from the tenth.

Success in the work place is indicated, and work will be along Martian lines. (See the chapter entitled The Planets).

Thanks in no small part to the square aspect of Mars on the ascendant, the body will be strong and there will be good muscle tone. In such a chart, Mars contributes a competitive nature, athletic ability and fighting skills.

The Martian aspect on the fifth suggests male issues and active children that

grow up to become practical-minded.

Brothers benefit by having Mars so well placed. In the tenth, Mars suggests good status for them.

Karma in relation to property prospers when Mars is here because, as the karaka, he is well placed. As such, his aspect to the house of property (the fourth) reinforces the property karma.

In the eleventh: Here again, because the eleventh is an upachaya house, it is a very favorable placement for Mars. And as the last of the upachayas, it is the most fruitful. Furthermore, the eleventh does not have the stigma of being a quadrant house like the tenth nor an evil house like the sixth, which are both upachayas at the same time. (Remember that quadrants don't receive malefics well, what to speak of evil houses) So there is no impediment to the result-giving ability of Mars from the eleventh, at least, not insofar as the occupation of the house itself is concerned, because the eleventh is purely an upachaya.

The aspect of Mars to the house of enemies suggests that one overcomes his enemies by his own prowess.

Business gains and wealth are one major result when Mars occupies the eleventh. This simply makes sense as the eleventh is the house of gains and Mars is at his strongest there. From the eleventh, Mars aspects another financial house, the second, which is another reason why finances are enhanced by Mars in the eleventh; this will especially be so if Mars is well off in terms of lordship or sign position. This aspect to the second also contributes frank speech.

The natural significations (karakatva) of Mars prosper here, of course. Hence, the native in whose chart Mars occupies the eleventh will be endowed with courage, properties, martial skills, et cetera.

The Martian aspect on the Putrasthan (fifth) favors male children and progeny who become doers and achievers. If Mars is ill disposed otherwise, there will be a limited number of children and possibly a miscarriage.

As in the case of Mars in the tenth, from the eleventh Mars gives good status, power, influence and the ability to achieve one's goals.

Older siblings will be male or at least masculine in character.

In the twelfth: In general, both Martian as well as twelfth house indications suffer when Mars occupies the twelfth. Losses and expenses manifest. Status is low, humiliation will be experienced, the native will be unable to achieve his or her goals, and even danger and confinement may be faced, depending on the degree of severity.

The twelfth is the house of bed pleasures and from here Mars aspects the house of marriage and relationships, the seventh. Since Mars is a fiery, excitable planet, and not at all in the mode of goodness, adultery comes to mind with this placement. Conjugal relationships for such a person will be fraught with tension, argument and aggression.

Also in relation to the twelfth house role as the house of bed pleasures, Mars here will cause nightmares and troubled sleep.

Loss of, or separation from siblings is indicated as Mars is the indicator of brothers and the twelfth is the house of loss.

Mars is negative here for the left eye and feet; there may be some deformation, puncture, or wound.

Mercury-

In the first house: This is a good placement for the benefic Mercury, not only because it is a quadrant house, but also because Mercury acquires directional strength here. So the finer Mercurial qualities become available to a person; one is intelligent, skillful, and learned with Mercury in the first. All branches of knowledge may manifest through Mercury. It just depends on how the planet and the actual chart itself are disposed.

From the first, the karakatva of Mercury, namely communication, speech, education, composition, reading, language, publishing, the broadcast media, technical work, mathematics, science, computer skills, record keeping, bookkeeping, accounting, architecture, engineering and business skills, are all favorable for the native of the chart. Any art or science involving abstractive or rational intelligence may be counted among the basic indications of Mercury. For a wider look at Mercury's nature, see the section entitled "The Planets."

Mercury is well known as a planet of jocular disposition, so his placement in the ascendant communicates good humor and a positive outlook to a person.

Mercury communicates a knack for music, art and literature in the first.

It is the basic nature of Mercury to be very helpful and charitable. This dimension of the planet is observed in the native of the chart with Mercury in the first.

In the second house: A benefic such as Mercury gives a beautiful face in this house as per standard astrological reasoning. By the same token, Mercury here indicates sweet, witty, humorous, youthful, and even boyish, speech (notwithstanding other influences).

Because it is the house of income, Mercury here augurs well for economic development. Earnings will be along the lines of the general, Mercurial indications.

Such a person will eat well. Green-leafy vegetables will be consumed in the planetary periods of Mercury in the second. The person eats well.

Speech is agreeable, clear and truthful, other combinations notwithstanding.

In the third: This placement gives positive karma in terms of writing and communication. General Mercurial qualities, such as curiosity, cheerfulness, as well as a zest for learning will be present.

Friends and siblings will be of the intellectual sort.

This placement augurs well for courage.

Shrewdness with money is indicated in Chamatkar Chintamani, and an analogy is given about a person that learns business skills as some type of apprentice, and then turns around to set up shop next door.

In the fourth: The Jñanakaraka in the house of education gives a high level of education as well as teaching skills. A high degree of intelligence is indicated, too.

Mercury's placement here benefits fourth house indications. For example, it suggests the acquisition of property, wealth, good transportation karma, the existence of friendly relations and a helpful mother that extends herself. Mercury in the fourth provides scope for doing business out of one's home, too.

A generous heart and a helpful, giving nature belongs to the individual with Mercury in the fourth because Mercury is that kind of planet and the fourth house is indicative of a person's feelings. So a Mercury-in-the fourth person can be expected to be religious and moral.

The basic Mercurial karmas thrive well in this house.

In the fifth: Mercury and the fifth house are mutually beneficial for each other; the basic indications of each thrive. For example, the karaka for intelligence in the house of the same suggests that the owner of the chart will have a high level of intelligence. This is certainly a good placement for learning, as well. Classic texts describe that Mercury here makes one a counselor. Advice-giving and counseling are basic indications of this house, so an intellectual planet such as Mercury reinforces such indications of this house. All of the basic Mercurial indications thrive here.

Saravali describes abilities in relation to chanting mantras and incantations, which is another main indication of this house. As a skillful planet and the planet of speech, it is but natural that Mercury gives such abilities from this house.

Mercury imparts athletic skills in the fifth. This is because Mercury imparts a playful game-for-anything type spirit, while the fifth is the very house of sports and competitive games. In fact, Mercury supports anything that smacks of skillful competition or luck, such as exams, dating or sports in the fifth.

Fifth house Mercury is positive for progeny. Saravali states "many sons" in relation to Mercury in the fifth. In keeping with the general Mercurial traits, they would be expected to be helpful, intelligent and skillful, at least insofar as Mercury in the fifth is concerned.

In the sixth: The existence of many opponents and quarrels are encountered when Mercury occupies the sixth. At the same time, Mercury here allows one to overcome enemies and obstacles, in large part by means of sharp wit, skillfulness and speech, if Mercury is at all well disposed; otherwise not.

This placement is not positive financially; debts are indicated. However, as long as Mercury has some other saving graces, such as positive ownership of houses, then the native would not be overcome; merely a typical debt

load would manifest.

Also in relation to the sixth house susceptibility to disease is indicated, probably through anxiety and nervousness, nervous disorders being the domain of Mercury.

Breaks in education should be expected as the Jñanakaraka occupies an evil house (dushthan).

In the seventh house: In the seventh, Mercury acquires no strength from digbala (strength from placement in terms of direction, i.g., North, South, et cetera). Even so, as a benefic in a quadrant house, Mercury has some good results to give.

Mercury's placement in this house is positive for marriage karma. A beautiful, intelligent and educated wife is indicated as well as an early marriage. There will be an intellectual, mind-to-mind element to the attachment. An impulsive element to the lovemaking is suggested as Mercury is an impulsive, nervous planet in the Kama-stan.

In fact, the basic Mercurial karmas shine well through this house. Thus this placement gives positive karma in relation to speech, learning, business and skillfulness.

Financial development through trade and marriage are indicated.

The Mercurial altruism and helpfulness are apparent from here.

In the eighth house: As already pointed out in the chapter entitled " Rules of House Placement and Lordship," Mercury in the eighth is an exception to the general rule; usually, planets in the eighth give evil results, but Mercury is known for giving positive results here. In addition to the quotes from Brihat Jataka and Saravali in the above-mentioned chapter, we can quote

Chamatkar Chintamani, in the section dealing with Mercury in the eighth, for confirmation:

"The native with Mercury in the eighth house from the lagna enjoys a long life. He is renowned in his own as well as in foreign lands. He is cheerful. There is gain through royal favor or business. Enjoys the pleasure and confidence of women."

We can see from the above quote that the karakatvas, the natural indications of Mercury, thrive in the eighth- the text mentions gains through business. Not only do the karakatvas of Mercury do well, but also the eighth house indications prosper as the verse confirms good longevity, a major indication of the eighth. Other eighth house indications which prosper from Mercury's presence are research and knowledge of mysticism, reincarnation and occult sciences. Inheritance karma is also favored by Mercury here. In general, good karma in relation to land and wealth are indicated by Mercury here.

In the ninth house: Once again in a trine, Mercury and this house are beneficial for each other. Ninth house indications prosper. For example one becomes wealthy and religious. Since Mercury is intimately connected with Vishnu worship, his placement in such a pious house will give sympathy towards Vaishnavism (Vishnu worship). Classic texts also mention the study of scripture, pilgrimage and bathing in holy rivers in regard to Mercury in the ninth. Of course, in non-Hindu charts, Mercury in the ninth still indicates a religious nature, but it will manifest along the lines of some other religious tradition. A happy and giving relationship with one's father is suggested, too.

Mercury's natural indications find expression here; one is learned, intelligent, skillful, trained in business, a good speaker, obliging, curious, logical and a reader or writer. Wealth will come from Mercurial sources.

In the tenth house: From the tenth house the helpful and altruistic side of Mercury fully manifests. Ancient texts speak of public works being done in the mode of charity, such as the planting of trees that give shade, the construction of wells and fountains for the public, and charity, et cetera. In

keeping with the basic Mercurial nature, the disposition imparted by Mercury here will be cheerful, even frivolous.

Once again, the typical Mercurial karmas, as we saw in the first house section, will be very apparent in such persons. Good taste along artistic, musical and literary lines will be present, as will an intellectual dimension.

Wealth, property, conveyance and education will come the way of people with Mercury in the tenth. They will accomplish their goals.

In the eleventh house: The Mercurial indications flourish from here. One becomes affluent, certainly through sales and other business activity, or also in relation to some other Mercurial indication.

In the twelfth: Mercury in the twelfth house suggests financial and commercial decline. That the person will spend is for sure; if Mercury is well disposed, such expenses will be positive. For example, the person may spend for schooling or charity.

The tendency is to experience nervous complaints. There will be worry and an impulsive spirit. Education suffers and business endeavors go awry.

Saravali (R. Santhanam, Chapter 30) states "the native will be unable to keep up his word, will be humiliated and cruel."

The native experiences low status, is indolent, and humiliated.

Education suffers.

Jupiter-

In the first house: The Deva Guru in the first house indicates a person that has an authoritative air about him or herself. The person basically has a brahminical disposition. As Jupiter anchors things down from the ascendant, such a person will be moral, tolerant, respectful, sincere, nice and religious. Jupiter endows common sense and maturity. Such people are tall and fair complected, at least as far as the influence of Jupiter is concerned.

Jupiter is the Vidyakaraka, he indicates the acquisition of knowledge. So his position in the first suggests high degree of education.

The person will have a knack for giving advice, teaching, counseling, instructing, and coaching- in other words, brahminical and professional karmas. Some examples of typical Jovian occupations would be banker, lawyer, financial/investment planner, priest, preacher, teacher, psychologist and marriage counselor.

Jupiter is also the karaka for wealth (Dhanakaraka), so of course his position in the ascendant suggests that one will be prosperous and have assets. But over and above this, Jupiter favorably disposed suggests the quiet independence of a "self-made man" (Raman, Hindu Predictive, chapter 26). A divine "guiding hand" would be present in life thanks to favorable karmas generated in previous lives. In this way, the person can expect a little bit of luck or good fortune in life.

The fact that Jupiter is the karaka of children, aspects the house of progeny, aspects the house of marriage and is well placed in the ascendant tells us that the person with Jupiter in the first is apt to find happiness from wife and children, and that they, in turn, are likely to have good qualities (other indications not considered).

In the second house: The indicator (karaka) of wealth in the house of income gives good earning power, assets, etc. Earnings would be along the Jovian lines mentioned above, with an accent on investments and professional activity. The second is the house of accumulated wealth and Jupiter basically has to do with built-up wealth and equity. So his position here gives a positive bank balance, savings and assets.

Jupiter in the second makes one an eloquent speaker and writer. Speech will be cheerful, positive, humorous, and more than likely religious.

Sugar corresponds to Jupiter, so his position in the house which relates to the tongue and one's dietary habits suggests a liking for sweets. Experience shows that people with Jupiter in the second house are especially fond of corn; this makes sense as corn is yellow and yellow is the color of Jupiter.

Beautiful facial features are given by Jupiter in the second. As Jupiter is the greatest of benefices, and the second house represents one's face, this is only natural.

Jupiter's aspect on the sixth house suggests that one will prevail over obstacles and opponents and enjoy good health. His aspect to the tenth from here suggests that one's conduct will be correct and, other combinations allowing, that he will engage in religious activity.

Jupiter in the second constitutes a very positive placement insofar as education is concerned.

In the third house: Jupiter's location in the third house seems to be positive in relation to third-house affairs but not so in relation to his natural significations. For example, standard texts mention that Jupiter in the third gives attachment for one's siblings, such that one extends him or herself towards them. Speaking of siblings, Jupiter here suggests brothers and that they will be wealthy and of good character.

Other examples of the way in which third-house indications are benefited by Jupiter's presence are as follows: The courage and boldness of this house is reinforced, a wholesome taste in relation to art is present, as well as literary talents along the lines of liberal art, religion and philosophy. The individual with such a Jupiter reads literature on spiritual and philosophical themes.

On the other hand, the natural significations of Jupiter don't fare as well as they might from this house. For example, Chamatkari Chintamani (translation by S.S. Sareen) says that there will only be "little gains in spite of good luck." Brihat Jataka makes a statement about the person being "miserly." If Jupiter were to acquire strength from other sources, for example, by good lordship over houses, sign position, aspect, etc., etc., then the fruitful nature of this house may come to the fore and mediocre results may be improved.

In the fourth house: The greatest of benefics is back in a quadrant house in the fourth; consequently, his natural indications shine and the affairs of this house are benefited. For example, as the Vidyakaraka (Jupiter indicates the accumulation of knowledge and degrees) in the house of education, Jupiter suggests that there will be a high level of educational attainment. As Jupiter is a brahmin, his placement here suggests that the skills to teach, guide and coach will be much developed in the native.

The fourth house relates to hearth and home, as well as family relations in general. Jupiter here suggests good relations with the maternal side of the family, with people in general and with brahmins (in modern days, teachers and professionals).

Contentment is suggested by Jupiter in the fourth because this house is the house of the heart and feelings, and Jupiter is, of course, the greatest benefic.

This is also the house of landed property and real estate. Needless to say, Jupiter's presence augurs well for this indication. Since the fourth is the house of mother, such assets may come about by means of a maternal inheritance or through the agency of the mother. One's mother will be positive and wholesome thanks to Jupiter's presence.

The fourth house as the Vahanasthan, the place of vehicles, also benefits by Brihaspati's occupation, suggesting good karma in relation to transportation and the vehicles.

Last but not least, the Dhanakaraka in a quadrant promises wealth and more equity than liabilities.

In the fifth: A high level of intelligence is indicated as the fifth is the house of intelligence proper and is much benefited by Jupiter's presence here. As far as the nature of one's intelligence is concerned, Jupiter gives sympathy for religious and philosophical thinking when he occupies this house and knowledge of scripture and mantras is acquired.

Of course, progeny is another main indication of the fifth. The tendency is to have a good number of children when Jupiter sits here. And since Jupiter is a masculine planet, sons are more than likely. Jupiter's goodness indicates proper children, children who are lucky, become wealthy and who enjoy good status in life.

Counseling and teaching correspond to this placement because Jupiter's natural brahminical qualities are enhanced in a trine. Furthermore, Jupiter aspects the house of teachers and preceptors from here, i.e., the ninth. A high level of education goes without saying.

Positive finances are also indicated- specifically, good investment and banking karma. The fifth is the *house* of investments while Jupiter is the *planet* of investments and banking par excellence.

In the sixth: This is an evil house (dushthan), so Jupiter's natural indications suffer here. Finances fare poorly, investments sour and debt is incurred. At best, expenses are for a good cause, but wealth will not be generated by Jupiter here. This placement also augurs badly for inheritances.

The karma in terms of progeny is weak, too. This placement, in and of itself, suggests that there will be either no children born to the native, or a fetus lost during pregnancy, or that there will be few children, or that the birth of children will come late in life.

Sixth house placement of the Putrakaraka suggests that the children will be

sickly, debt-ridden or fare poorly in life.

Disease is indicated by Jupiter's occupation of the house of disease, especially in relation to the kidneys, liver and pancreas. Blood sugar disorders are suggested. If Jupiter is fortified and sublimated in some way, then one will avoid these afflictions. Jupiter in the sixth makes one indolent.

Sixth-house Jupiter sees the native obscure with little respect.

The sixth is the house of enemies, but Brihat Jataka writes that one with Jupiter in the sixth has no enemies. In Hindu Predictive Astrology, Dr. B.V. Raman validates this statement by saying that when Jupiter sits in the sixth, the person is "foeless."

Breaks in education are to be expected.

Maternal uncles prosper and are the proper sort as Jupiter occupies the third (brothers) from the house of mother.

In the seventh: In a quadrant again, Jupiter augurs well for status, piety, education and wealth.

Jupiter in the seventh indicates a pious, positive mate, with brahminical qualities and a fair complexion. Marriage will be happy and wholesome, unless Jupiter occupies Capricorn. Jupiter sublimates the sex drive from here, and one's orientation towards sex is wholesome, insofar as Jupiter's influence is concerned. Wealth may be acquired through marriage or the wife may be a good earner.

This placement gives karma for pilgrimages because the seventh house indicates foreign lands, i.e., places opposite one's own, and Jupiter is such a pious planet.

Friendships are helpful and siblings positive. Note that Jupiter aspects both the third and eleventh from here. Both houses stand for neighbors, friends and siblings. Partnerships will be positive and will contribute to growth.

Children figure prominently in the life of the native.

The karma is positive for learning and the person will be endowed with wisdom.

In the eighth: A benefic in the eighth augurs well for the basic indications of the eighth house. For example, Jupiter has a positive effect on longevity. His presence indicates a pious environment surrounding one's death, as well as a pious destination. The logic behind this statement has already been given in the chapter entitled "Indications of the Houses." There, Shree Krishna's words from the eighth chapter, text six, of the Bhagavad Gita were cited in this regard.

Jupiter in the eighth has a positive effect in regards to legacies and inheritances, too. The eighth house gives the results of karmas earned in previous lives. This is so much so that some say the eighth house corresponds to purva punyas, similar to the trines. At any rate, Jupiter is the *planet* which corresponds to pious acts from previous lives. So Jupiter's location in this house is conducive to wealth from an inheritance, if he has some strength to his credit.

On the other hand, the natural indications of Jupiter generally suffer in this house. Jupiter in the eighth is negative for finances, unless he is well disposed otherwise. In the chapter entitled Rules for House Lordship, situations in which Jupiter in the eighth house can be productive of wealth have been presented from Bhavarta Ratnakara. But unless Jupiter is unusually well disposed in this house, financial karma will be feeble.

In and of itself, the placement makes one obscure and gives low status.

One's piety suffers; either one won't be religious at all, or one will adopt some substandard religious system or there will be some kind of religious hypocrisy. High caliber morality will not correspond to the native.

Jupiter's results as the Putrakaraka, the indicator of children, also suffer. If Jupiter and the fifth house are badly disposed, then some kind of loss or miscarriage may result. If there are some saving graces, then maybe the affliction will manifest in the form of a distant relationship with offspring, or a heavy child-support burden. The basic idea is that Jupiter's position here indicates that offspring karma is weak and that it should be avoided if possible.

The status will be low and one will experience subservience.

There is a negative impact on health, too. One can expect some health disorders in relation to the karakatva of Jupiter, in other words, the liver, kidneys, pancreas and also blood sugar imbalances.

In the ninth: In the best of trines, the indications of both Jupiter and this house are benefited. Above all, the ninth is the house of religion. The Dharmakaraka in this house suggests highly developed sensitivities in the spiritual domain. The person participates in religious ceremonies and goes on pilgrimage. Brahminical qualities are highly evolved in the native. The person will find fortunate karma along the lines of priestly work, advice-giving professions, and teaching.

In general, Jupiter in the ninth indicates luck and fortune, especially during his planetary period. The results of punya purvas and karmas, pious acts from previous lives, come back to bless one and make life easier, just as one reaps what he sows.

Wealth will be built up, most likely through professional activities such as advocacy, banking, financial advising, or counseling. Investments will be a source of wealth as Jupiter and this house indicate financial growth and

luck, respectively.

The ninth-house placement of Jupiter supports the idea of earning through teaching as both Jupiter and the ninth house stand for preceptors and brahmins. Teachers are generally paid by the government, and the ninth house is the house of governmental expenses, so Jupiter in the ninth lends itself to the idea of earning as a public school teacher.

Needless to say, a high degree of learning is indicated as this is probably the most excellent house for the Vidyakaraka. The native not only has knowledge at his disposition, but common sense, too.

Strong karma in relation to progeny is indicated; not only is the Putrakaraka strong in this house, but his aspect to the house of children is extremely favorable. Children will be many, and they will be pious, good, and lucky in life.

This placement augurs well in relation to brothers, too, because Jupiter's aspect on the house of brothers indicates that they will be favorably disposed, and pious and lucky as well. As a masculine planet, Jupiter suggests brothers. His aspect on the fifth suggests male offspring.

The native enjoys good status, he is happy and giving.

In the tenth: The tenth is both a quadrant as well as an upachaya house, both of which are positive for Jupiter. So the person with Jupiter in this house has a brahminical bearing about him. The person will be sympathetic to religion, wise and dignified.

The person will engage in brahminical activities. This is only natural as the tenth is the karmasthan, the house of occupation. By brahminical activities we are again referring to teaching, instructing and counseling, especially in the field of religion, economics, banking, finance, business in general, law and history- Jovian indications.

The person is an intellectual and strong education karma is indicated. Not only because of the favorable position of Jupiter, but also because of Jupiter's direct aspect on the house of education.

Jupiter's direct aspect from here benefits all the fourth-house affairs, in fact. Karma in terms of conveyances and properties is reinforced and favorable; one's mother is a positive person and the relationship with her will be nurturing.

Wealth and a positive bank balance will be in store for the native thus born. This is not only because Jupiter sits well in a quadrant, but because he aspects the house of accrued wealth, the second.

This aspect on the second helps the native to be truthful as Jupiter is such a dignified and pious brahmin, and because the second house pertains to speech. Indeed, Jupiter's presence in the house of actions suggests that the native will be clean and straightforward in all his activities.

Good and successful children are generated by the native, and they are a centerpiece of the person's life.

As far as tenth house indications per se are concerned, the native enjoys good status and positive karma in relation to the government.

In general, the happy, positive and growth-oriented outlook of Jupiter thrives in this house and channels the person's work in a positive manner.

In the eleventh: The greatest benefic gives strong results in the best of upachayas. Since this house is a house much related to profit and money, the Dhanakaraka here promises a high degree of wealth. Marriage and friendships will be helpful in this regard.

Not only may friendships be helpful economically but, in general, relationships with friends, neighbors, and older siblings will be uplifting.

The positive placement of the Vidyakaraka not only promises the acquisition of knowledge, but his aspect to the house of intelligence tells us something about the native's way of thinking. A good degree of intelligence is indicated, and the native's mode of thought will be positive and beneficial. The person doesn't think in a destructive way or in a way which will impede the progress of others.

The native enjoys a happy and beneficial relationship with his or her children. These will be good natured, religious and well off. Several children can be expected.

Jupiter's aspect to the house of marriage suggests the relation will be a helpful one, the spouse a thoughtful person and good.

In general, the brahminical and religious side of Jupiter, as we have already defined, finds full expression in this house. There will be luck and exponential gains along such lines.

In the twelfth: The most obvious result of the Dhanakaraka in the twelfth house is financial loss and expenses. Such losses are along the lines of Jupiter's karakatva or, of course, his lordship. For example, Jupiter here suggests losses and expenses through investments, banking, religious charity, tuition and children. Such expenditures will be foolish and twisted if Jupiter is afflicted, and one will be bitter about them. If Jupiter is sublimated, one's expenses will be for a good cause.

One religious life does not have to suffer unless there are afflictions, but the person will be an obscure personality rather than a religious leader.

It must be noted that Jupiter influences both houses concerned with the end

of life and the hereafter from the twelfth, i.e., the twelfth itself and the eighth, which receives Jupiter's aspect from the twelfth. As such, if Jupiter is at all well disposed, a peaceful and pious environment surrounding death is indicated, as well as a pious destination.

Though Jupiter gives the results of pious activities in former lives, which we typically term "luck," his affliction here gives bad luck, plain and simple. Since Jupiter is weakened here, servitude and low status result.

In keeping with the idea that Jupiter's karakatva suffers in this dushtan (evil house), few children may be expected. Even if children are born to the native, the karma will still be weak. For example, children born to the native of such a chart may an inordinate financial burden or there may be a distant or uncomfortable relationship with them.

Venus-

In the first: One prominent result of Venus in the ascendant is a sensual disposition. The person is skilled in sex, and his or her love life develops early; marriage comes early, too. Remember that these results may be modified by other planetary alignments. For example, Saturn's influence over Venus or the seventh house could cause delay. At any rate, love and marriage are at the center of one's life.

Another characteristic would be an affectionate and emotional bearing. A prominent Venus imparts a gentle nature and a liberal outlook. The native is a pleasing person and harmony is the theme when Venus holds sway.

A rather attractive appearance is indicated by the beautiful.

From the ascendant, Venusian indications such as art, music, dance, theater, poetry, and love are prominent. The person will acquire such things as attractive furniture and comforts in general, flowers, paintings, perfumes, incense, fine apparel, and silks in his environment.

The title Vahanakaraka refers to the fact that Venus indicates vehicles. The location of Venus in the most central of all quadrants gives favorable karma in relation to vehicles and transportation. Cattle are also indicated by Venus, so cow protection and dairy farming become another favorable avenue of karma.

Venus is a brahminical planet par excellence. (This is further elucidated in the chapter that is entitled The Planets). So Venus in the ascendant indicates general karma for learning and teaching, especially where the education of materialists is involved. A natural ability in terms of counseling is also indicated, along the lines of a marriage counselor or psychologist. An attraction for religious rituals and worship is indicated.

When influenced by Mars, Saturn or the nodes, Venus can be suggestive of involvement with intoxication, which is so common in the West.

Depending on other combinations, Venus can indicate karma in relation to water, boating and the sea.

In general, benefics in the ascendant make life smooth and easier, and help the person to achieve his goals. Venus is no exception as he is a tremendous benefic.

In the second: The second house rules the face. So one of the most obvious indications of Venus in the second is a beautiful face. Sweet, witty, and pleasing speech are other results. The person will have a melodic voice and singing abilities, and will be articulate. Regular meals and rich food are indicated. The native will have a taste for sour food, for example, sour kraut.

As a benefic, Venus benefits this house, which is indicative of income. Venus gives wealth from this house. In fact, if *both* of the houses owned by Venus also have financial significance, Venus can award fabulous wealth to the native. For example, when Virgo rises, Venus becomes the owner of a

trine and of the second house. If such a Venus also occupies the second, then the native may attain great wealth.

Gains would be along the lines of Venusian karakatva as we have just described in the previous section. In addition, gain could come in relation to one's spouse or women in general. Not only does one earn through Venusian karakatva when Venus occupies this house, but the karakatva of Venus thrive here such that one acquires Venusian articles and works along Venusian lines.

In the third: Venus indicates A fondness for art, music and literature in the third. The person writes and expresses him or herself in a pleasing manner.

The person is affectionate to friends, co-borns and neighbors, in keeping with Venusian qualities. Siblings tend to be female.

Since Venus is a female planet, the courage of this house is not so reinforced. Rather, one tends to be diplomatic and even timid.

Venus allows one to build up his wealth from this house if there is any indication for him to do so. Saravali describes one with Venus in the third as being "rich."

Classic texts seem to describe third-house Venus as being oversexed in some way.

In the fourth: Venus is strong and favorable in the fourth as we might expect from a benefic in a quadrant. Both house and planetary significations are benefited. Higher learning is indicated, probably along the lines of liberal arts or music. A brahmin is indicated by Venus in the fourth; a thinker, pundit and teacher.

Venus enhances the property karma here, and one's residence will have an

artistic touch to it. For example, maybe there will be some paintings on the wall and sculptures.

Conveyances and transportation are another fourth-house indication benefited by the presence of the Daitya Guru.

Chamatkar Chintamani says that such a person will be "Devoted to his mother since childhood." A nice mother and an affectionate relationship with her is indicated by fourth-house Venus. In this house, Venus suggests that one's own maternal instincts are highly refined.

The classic indication of Venus in the fourth house is strong karma in relation to cattle and dairy farming. In Vedic times, when the classic literature was recorded, the ownership of cattle was more common and this type of interpretation to Venus in the fourth was more typical.

Besides these specific results, Venus in the fourth is typical of benefits in quadrants- a positive personality is indicated, the native is beautiful, wealthy, has some rank and high status in life, and is able to carry out his or her agendas.

The person has beautiful clothes and jewelry.

In the fifth: A high degree of intelligence is indicated. Why is this? Because Venus is an intellectual, brahminical planet, and one of the main indications of the fifth is intelligence. And a good level of education is produced when the teacher of the Daityas occupies such a benefic house.

Another main element of the fifth house is children. Venus itself suggests female offspring, and that the offspring will be kind, sophisticated and artistically inclined, though an amalgam of all indications must be looked at.

Counseling is another fifth house indication which becomes prominent due

to Venusian occupation. Keep in mind that Venus itself is a brahminical planet; a planet indicative of ministers, diplomats, advice-givers and such. In keeping with this logic, this placement is supportive of occupations such as advocacy, astrology, and psychology.

Of course, benefics in trines are always indicative of wealth. But the fifth house has special reference to investments as a source of wealth.

The typical, Venusian karakatvas are enhanced just by occupation of such a benefic house. Poetic, artistic and musical abilities manifest, the person enjoys good karma in relation to transportation and vehicles, and favorable karma in relation to love life (dating) and marriage.

In the sixth: Even though the sixth is the house of enemies, Brihat Jataka indicates that Venus in the sixth makes one relatively foeless, as in the case of Jupiter.

Expenses or business losses will be experienced under the influence of Venus in the sixth. Losses are likely to be in relation to Venusian karakatva, such as women, vehicles, art or livestock. The lordship of Venus will be very helpful in determining the exact nature of expenses or debts incurred. This doesn't have to be as evil as it might sound; in modern times, for example, it is common to borrow from a bank to purchase a car. If Venus is well disposed otherwise, then such might be the case.

Other Venusian significations suffer in the sixth as well. Arguments with, separation from or illness of the spouse would all be typical results. Equally typical would be to expect obstacles and interruptions in relation to karma involving vehicles, learning, artistic endeavors, writing, acting, luxuries and comforts. Venus here doesn't support success through brahminical or professional karmas.

In the seventh: Venus in the Kamastan suggests very strong sex drive. The native will derive happiness through marriage and love. An early marriage and a harmonious relationship can be expected. Seventh-house Venus

imparts beauty to the wife (as well as to the native). The partner will be an artistic, liberal person. In general, the native will have gainful, positive karma in relation to women.

In keeping with Venusian characteristics, a charming and gentle personality is communicated. Venusian karmas manifest prominently from this house; one may work along artistic lines or along the lines of liberal arts, maybe teaching or advising as a professional. Good karma in relation to learning is indicated.

Seventh-house karma can involve one in foreign travel or residence, especially if the ascendant or fourth house factors are involved. Other configurations would have to be supportive, too.

In the eighth: The eighth is primarily the house of longevity and inheritances. As a benefic, the presence of Venus here benefits this house greatly. Not only a long life is generally indicated, but a peaceful end under favorable circumstances is indicated, too.

Benefit through legacies and inheritances are also indicated because Venus here is a benefic in the house of inheritances.

At the same time, if Venus is so disposed through lordship, sign position, aspect, et cetera, then *its* aspect on the second house, the house of wealth, could give financial development. Otherwise, classic texts usually ascribe debts, struggles, and ups and downs in relation to finances when Venus sits in the eighth. It is interesting to note that taking responsibility for the expenses of one's father is one indication for this placement as the eighth is simultaneously the twelfth house, which represents expenses, from the house of father. In ancient times, one's debts were passed from father to son.

Though the eighth house affairs basically benefit from Venusian presence, the natural significations of Venus do not benefit by occupation of the evil eighth. For example, karma in relation to marriage and love life suffer. The karma will be delayed, or there will be breaks in the karma, such as divorce.

The native of the horoscope will wind up on the losing end of marital strife and litigations.

Other Venusian karmas suffer as well; there will be losses and disappointments in relation to music, art, and vehicles. Given such a Venus, the native would do well to pick out other karmas in the horoscope to develop.

And of course, the Venusian refinement and gentleness suffer in such an evil house, such that this placement contributes towards an ungracious streak.

In the ninth: As a benefic preceptor in the house of dharma, Venus imparts sincere religious instincts. Saravali speaks of honoring gods, guests, preceptors and elders. The person will attend religious ceremonies. The karmas of a religious brahmin are supported by Venus here.

Venus generates a high level of wealth in the ninth. Sources of wealth would be along the lines of Venusian karakatva (and one would have luck endeavoring along such lines). For example, the spouse might be instrumental or one might earn in relation to vehicles, such as in the case of a transportation company. Or cattle might be the source of wealth. Since the ninth is involved, some kind of patrimony might help the native or the father may help the native to earn.

As the ninth is the house of purva punyas and karmas, and Venus is such a benefic, one may expect the kind of autonomy that only the results of good acts in previous lives can provide. Therefore, the person with this placement would do well to endeavor along Venusian lines and expect good luck.

Since the ninth indicates long-distance travel and is a religious house, travel and pilgrimage are suggested by such benefic occupation. Another benefit to be derived from the benefic influence of Venus over this house would be a high position in life to the father, as well as a long life for him. The benefits of governmental expenses and favor are also within the scope of Venus in

the ninth.

The natural significations of Venus, of course, thrive in this best of trines. A beautiful wife and the pleasures of love will come one's way with little effort. She will be religious. There will be good karmas in terms of learning, conveyances, cattle husbandry, art, music, and comforts.

In the tenth: Good status, popularity, rank and the ability to push across one's agendas are the results of Venus in the tenth.

The person is active in the work place in a Venusian way. The typical Venusian karmas, i.e., karmas relating to entertainment, music, art, and sex come to the fore. The tenth is the house of vasanam or clothing, so Venus here might see the person working with fine apparel and silks; certainly well dressed.

A brahminical planet par excellence in the house of occupation gives scope for professional activities which involve counseling and a display of learning.

A beautiful, gentle and sophisticated spouse are promised by tenth-house Venus. Working with the spouse in the work place is suggested for obvious reasons. One's love life prospers.

It is interesting to note that fourth house indications are benefited by the aspect of Venus, especially those that are common to Venus, such as vehicle karma, karma in relation to comforts, teaching and education in general.

Not only do exterior Venusian karmas manifest in the life of the native, but also the nature and mode of work of such a person are also decidedly Venusian. He or she will be a nice person; gentle, diplomatic, affectionate, liberal and pleasure loving.

In the eleventh: The eleventh house is best known as the house of gains; it is a financial house. Venus here certainly sees one well off and even rich. Gains will come in relation to the karakatva of Venus, including the spouse. We have already defined other Venusian indications earlier in this section. Furthermore, friends and siblings, especially sisters, can be instrumental insofar as finances.

In general, friends, neighbors and siblings will be favorable thanks to eleventh-house Venus. They will be prominent in one's life during the planetary periods and sub periods of Venus, or in general if the ascendant lord or Moon are involved.

The natural significations of Venus prosper from this house. Strong marriage karma, a beautiful spouse and happiness from love life are indicated. The karma is strong in terms of the usual Venusian indications such as luxuries, comforts, conveyances, cattle, clothing, music, art, perfumes, cosmetics, etc. Strong karma in terms of education and brahminical activities is also indicated.

The aspect on the house of children is likely to produce female progeny. The children will be endowed with good qualities, i.e., they will be charming, nice, and pleasant, as well as possessed of a sensual and artistic nature.

Eleventh-house placement fortifies all planets, and Venus is no exception. This placement will confer upon the native influence, fame, success and popularity.

In the twelfth: The twelfth house is a dushtana, an evil house where the significations of a planet suffer. But Venus is an exception to this rule in a few ways. Mention was already made of this phenomenon in the chapter entitled Rules of House Placement and Lordship. The logic basically stipulates that since Venus is a planet of luxury and love, and the twelfth is the house of bed and evening pleasures, Venus is quite comfortable in this house and gives sexual enjoyment as well as good sleep. Twelfth-house Venus is very sensual. There is a tendency to spend money on sex.

Twelfth-house Venus suggests a morally debauched person addicted to all kinds of vice. The person spends on intoxications.

Venus in the twelfth is not, however, favorable in terms of finances. Losses and poverty are indicated. The person spends too much. Because Venus is a benefic, the person may even spend on good and charitable causes, but expenses will exceed income. That is the point.

Under the influence of this Venus, for example, during a Venusian planetary period, the native of the chart may find himself a bit off to the side and isolated. The person may feel him or herself without much influence and of low status.

A favorable afterlife is certainly suggested by Venus here; Venus is a celestial planet and the twelfth house represents one's next destination.

Saturn-

In the first: The native with Saturn in the ascendant is going to partake of the basic nature of Saturn, and we don't want to gloss over the fact that Saturn is a malefic planet. Remember that B.V. Raman characterizes Saturn as being "mean, cruel, undignified and sinful" in his book 300 Important Combinations. Unless Saturn is sublimated in some way, the harsher qualities of Saturn will manifest. The native will have an element of abruptness, coldness, arrogance, sarcasm, obstinacy, jealousy, laziness, a critical side, a taciturn element, will have a temper and will be tyrannical.

If Saturn experiences benefic influence -and this is an important consideration- then the baser qualities will be ameliorated and dovetailed in a positive way. For example, the Saturnine abruptness might manifest as simplicity and straightforward dealings, or Saturn's quality of strictness might allow one to establish needed parameters and be disciplined.

Saturn imparts a serious outlook. The person is philosophical and mature. If Saturn lacks benefic influence, then melancholy and depression may set in.

In the ascendant, Saturn bodes well for longevity if he is at all well disposed. If not, then the person may be long-lived but disabled. If Saturn is afflicted, then the longevity will be affected. Saturnian influence on the ascendant contributes lanky height and indicates a rather hairy body.

In the second: In the house of income, Saturn's presence tends to limit results. There is little income in proportion to one's labor. To the degree that Saturn is fortified, however, one may earn through labor. If Saturn is strong, then one may have the opportunity to earn by exploiting the labor of others or by managing workers on behalf of a company, such as a high-placed executive. If Saturn is not so strong, but has some strength, then the person may earn well at least through his own labor.

As the second relates to speech, Saturn here gives one blunt speech, usually harsh and even sarcastic in nature. Saturn in the second makes one stammer, too.

The second house also indicates one's eating habits. The person with Saturn here smokes or takes intoxicants and is indiscriminate in his eating. The person will eat old food and junk food. The teeth are large.

Saturn doesn't usually contribute to a beautiful face in the second, either- the person's face will be bony, and the nose may be long, at least as far as Saturn's influence is concerned. The brows will be pronounced and even bushy. Of course, if Saturn is well disposed, then these characteristics will manifest in an attractive way, something not uncommon.

It is noteworthy that fourth house karmas are suppressed by Saturn's third-house aspect from the second. As a result, education will be delayed or cut off at some point. The person will be separated from his homeland or live in an old house. One's mother may be of the strict sort, and the native may

experience separation from her.

The aspect to the eleventh house suggests the lack of older siblings, separation from them, or that they are colored with Saturnian qualities in some way.

Saturn's aspect on the eighth is good for longevity.

In the third: Upachaya houses (3, 6, 10, and 11) are fruitful for malefics such as Saturn. In the classic literature, the reader will run across quite a few positive comments for Saturn in these houses. Saturn in the third, for example, suggests a bold and brave individual. The person will be successful insofar as Saturn is concerned, with a good bit of rank in life and the ability to push across his agendas. The person will have responsibilities.

The person will advance in life through labor, either his own, or the through labor of others. Agriculture is another Saturnian avenue, as is work with machinery and construction. But all of these types of activities basically come under the heading of working with labor.

Involvement in writing and publication would be natural because these are third house indications. Any writings might be along the lines of philosophy or socialism. If the person has blue-collar karma, work in a print shop or with printing machinery would correspond to this particular placement.

Strong arms are another positive indication of Saturn in the third.

In spite of the fact that the third house is a favorable place for Saturn, a cruel streak is indicated. Remember that *krura* is a natural indication of this house and Saturn is a harsh planet by nature.

Because Saturn is the Ayushkaraka, his favorable placement in the third contributes longevity.

Saturn limits the number of younger siblings. If afflicted, there will be no siblings at all or some kind of separation or loss will occur. There will be an element of coarseness between the native and the younger siblings.

His occupation of the third limits the number of friends and neighbors. A cool and distant relationship with them is indicated.

Saturn's aspect on the house of progeny limits their number and causes delay; the person has children late in life. A distant relationship may evolve.

In the same way, Saturn aspects the house of father from the third and suggests a distant relation with him, or separation if the affliction is serious.

So it can be seen that, even though the third house is a good place for Saturn where good results are generated, some untoward results can also be experienced. This is simply due to the fact that Saturn is a malefic wherever he goes in the chart, and that some untoward results will be generated due to his intrinsic nature, whether the house be favorable or not.

In the fourth: In this house Saturn causes lamentation, melancholy and sadness. A serious outlook is imparted, even a stern one. This is simply due to the nature of Saturn, and the fact that the fourth house rules one's heart and feelings.

Saturn has a negative and constrictive impact on fourth house affairs. For example, one loses one's mother early in life or experiences separation from her when Saturn occupies the Matrustan, the house of mother. The person may be raised by a stepmother. One thing is for sure, the mother will be on the strict and serious side.

The situation of Saturn here definitely has a negative impact on property. There will be no property for the native, or it will be encumbered somehow,

or the property acquired by the native will be old, paucious, or come late in life.

Education will be limited or one's studies may be interrupted or stopped. If higher education does come, it might be held off until late in life.

The native will lack a positive relationship with relatives. They will be cool and standoffish.

Transportation karma suffers because of Saturn's presence. Either one will not be disposed of transportation, or one will not acquire a good means of transportation until late in life, or one's means of transportation will be old and second hand, such as a used car or a wagon pulled by an old nag.

Saturn limits the native's accumulation of property and assets in the fourth. Chamatkar Chintamani states that the native of the chart "will not be blessed with inheritances." This is true at least as far as maternal inheritances are concerned. Property may be encumbered by Saturn's influence.

Saturn exercises a separative effect over the fourth in its role as the house of one's homeland. This brings about foreign travel as the person becomes separated, so to speak, from his or her own country.

Chronic laziness is another indication of Saturn in the fourth.

In the fifth: This is the house of progeny, and the first thing that one wonders about when Saturn occupies this house is his impact on progeny. Basically, when Saturn sits in the fifth, children come late in life or the person has no children at all. Or adoption occurs, or one helps to raise children from the spouse's previous marriage.

The thinking process is pragmatic or blunt. Saturn doesn't impart diplomacy from here.

The implication for gambling, competitive sports or placement exams is unlucky. The fifth represents all of these things.

Disappointment in dating is indicated by fifth-house Saturn. If a sub period of Saturn occurs during one's teen years, social life will be very limited. Or dating will occur with a person from a lower station in life.

This is the house of stomach; Saturn is known for causing ulcers here. Bad digestion is another typical Saturn-in-the-fifth indication.

Investment karma will be sour thanks to fifth-house Saturn. The native suffers paucity and lack in financial matters. There is much work per little gain. If Saturn is rather strong, then the person will have high status in lines of business such as insurance, railway companies, construction companies and extractive industries.

The karma in relation to friends and neighbors will be limited because of Saturn's aspect to the eleventh. One will have few friends, and distance and coldness between the native and collaterals is more than likely.

By the same aspect, the number of older siblings is also limited. Again, some distance or coldness between the native and his older siblings will be present. If the affliction is severe, then the existence of older siblings may be denied.

The impact of Saturn's aspect on the house of marriage is noteworthy. Saturn in this situation will delay marriage, other indications notwithstanding. A certain coolness will exist in the marriage bond. The native will marry a divorcee or an older woman, or perhaps both.

Saturn aspects the house of speech from the fifth, so the person may typically speak bluntly given this influence.

Low status is the lot of the person with Saturn in the fifth, at least during the planetary periods and sub periods of Saturn. Happiness will have to wait for these to finish.

In the sixth: The sixth house can be a positive place for Saturn insofar as it is an upachaya house, where malefics thrive. At the same time, Saturn here is capable of being quite unfavorable as the sixth is also a dushthan, an evil house. It basically depends on the disposition that Saturn acquires from other factors such as lordship and sign position.

If Saturn is favorably disposed, Saturn helps one overcome obstacles and opponents from the sixth. The idea is that Saturn in the sixth will still present obstacles and opponents, but a favorable Saturn definitely helps one to overcome them. If Saturn were blemished, then one might still be able to resist the machinations of enemies, but maybe not as well. Of course, if Saturn were afflicted, then one would be out-and-out bested by his enemies.

So to sum up a positive Saturn in the sixth, the person overcomes obstacles and enemies, is successful, carries out his agendas, and is courageous. Any debt load would be easily handled and of positive consequence, such as taking out a loan to buy a house.

If Saturn were blemished or afflicted in the sixth there would be negative karma, the severity of which depends on the degree of affliction. To give an idea, afflicted sixth-house Saturn would give health troubles, especially in relation to the pancreas, kidneys and liver. A spastic colon may result, too. The rationale behind this is simply that Saturn, as a planet of obstruction and blockage, in the very house of blockage, aspects the eighth house, which is the house of the colon.

Debt would overcome one and one's assets may become encumbered.

The person would experience hindrances and delays in his or her activities.

The native would feel cornered and constricted, without potency and would end up in servile positions. There would be trouble from litigations.

Trouble would be forthcoming from maternal uncles; they would behave in a stubborn manner and oppose one.

In fact, Saturn in the sixth makes the native of the horoscope rather stubborn.

In the seventh: Saturn has quite a negative impact on the marriage karma from the seventh. There will be delays in marriage, then frustration once it finally arrives. Typically, marriage takes place with an older partner or a divorcee or widower. The native of the chart feels penned in and suffocated by the partner, and the partner will have a harsh, sarcastic, critical and pragmatic element. There is a tendency to associate with base members of the opposite sex. If afflicted, Saturn limits or breaks the marriage karma and causes divorce or separation somehow. If Saturn is favorable, however, there will be stability to the relationship., although dissatisfaction may persist.

Poverty, obstructions, low status, delays and, indeed, general frustration are all experienced by the owner of the chart during the planetary periods and sub periods of Saturn in the seventh. Coldness, arrogance and a mean streak will be noted, too.

Depressions and brooding are indicated for the native as the melancholic Saturn aspects the ascendant and the fourth house, the house of feelings, from here.

Furthermore, Saturn's aspect to the fourth has a negative impact on the karmas of that house. For example, there may be separation from the mother, or she may be a stepmother, or she may be hard on the native of the chart. Breaks in education and negative vehicle karma will also be experienced. Insofar as property karma is concerned, either ownership will come late, or one will own an insignificant amount of property, or it will be

encumbered, or else one will lose his or her real estate all together.

Foreign travel is suggested by this Saturn as his aspect to the fourth separates one, as it were, from his or her homeland. The seventh is the opposite house from the ascendant so, in and of itself, it suggests foreign residence; the opposite of one's own is foreign.

Lastly, both Saravali as well as Chamatkar Chintamani mention sickness for the native as well as for the spouse.

In the eighth: The eighth house occupation of Saturn augurs well for longevity. If afflicted, however, two factors then suffer; both the house of longevity as well as Ayushkaraka Saturn. In this case, longevity would be doubly curtailed. Death by means of a long, drawn out illness is suggested by a negative Saturn here.

Colic and a spastic colon are caused by Saturn in this house, the very house of the large intestine. Remember that Saturn is a slow planet, one of blockage, and of disease, specifically infection. When Saturn occupies the eighth, toxins may fester in the colon, seep through the cell walls, invade the bloodstream and tax one's bodily defenses. Boils are a typical result, especially on one's face, the house indicating one's face (the second) being opposite the eighth. By the same token, weak eyesight is also a typical indication when Saturn occupies the eighth. Saturn's aspect to the fifth will contribute towards ulcers.

The progeny karma is also impacted by Saturn's aspect to the fifth. There will be few children, and separation from them, such as a distant relationship, is the tendency. The children will have a serious and mature dimension to them.

Saturn in the house of the marital bond has much the same effect as Saturn in the house of the marriage partner, the seventh. There will be delay and frustration in regards to marriage, and coolness in the relationship. Again, the partner may be older than one, or a divorcee. And just as in the case of

Saturn in the seventh, when afflicted in this house, Saturn curtails marriage and brings about divorce or widowhood.

Harsh speech is indicated, once again by Saturn's influence by aspect to the second house, the house of speech. This same aspect contributes an indiscriminate element to one's eating habits.

In general, this placement is not good: frustration, low status, obstructions, secret impediments, constrictions and imprisonment are the tendency.

In the ninth: Saturn in the house of dharma is not naturally supportive of the indications of this house. Religious bigotry and a tendency towards kaitava dharmas (cheating religions) will be present. If Saturn is well disposed, however, the person will take an interest in philosophy or astrology. Since Saturn is the planet of age, the person will take to religion later in life. Saturn here can see one take vows of religious renunciation.

It's noteworthy that, from here, Saturn aspects both houses which represent siblings: the third and the eleventh. This suggests the absence of brothers, a limit on their number, a distant relationship with them, or that there will be a stern or coarse element in the relationship. It depends on how Saturn is disposed, as well as on the other indications relating to brother, of course.

Saturn will influence the karma in relation to one's father along these same lines because the ninth is, after all, the house of father. A hard, cold planet such as Saturn in the Pitrusthan basically dictates that the relationship with the father will not be sweet, soft or jolly. If Saturn is well disposed, the father will be a serious, disciplined man.

Unless Saturn is sublimated or enhanced somehow, lucky karmas from the past are blocked. Specifically, wealth is not to be expected.

Again, if Saturn is at all favorably disposed, then success in litigations and success over obstacles and opponents may be expected.

In the tenth: In the house of actions, Saturn indicates high status and power. The native builds himself up over time. At some point, however, there will be a sudden fall from power. The higher the status, the more pronounced the fall.

A career connected with labor and service is indicated; if the karma is exceedingly strong, then the person will exploit the labor of others along the lines of a capitalist or a corporate manager. Otherwise, the person will simply have a position as a manager of employees or simply be a well-remunerated worker himself. If Saturn is afflicted, then the native will have a humble service position.

Saturn in the tenth is supportive of economic development, but it comes slowly and through the karakatva of Saturn or the things indicated by Saturn's lordship.

An element of harshness and coldness is indicated. The person will be frank and blunt in his dealings. When Saturn suffers affliction, sadistic tendencies will be present. When Saturn is sublimated, Saturn's bluntness will manifest as straightforward dealings and simplicity. These indications are simply in accordance with the basic nature of Saturn which becomes modified according to placement, aspects, etc.

Saturn's aspect on the fourth house suggests that the fourth-house karmas will be suppressed. Education, transportation karma, and property karma will all be diminished, interrupted and delayed. Saturn's aspect casts a serious mood to the house of mother- the more blemished Saturn becomes, the harder and colder the relationship with the mother. If other combinations concur, Saturn's aspect to the fourth can cause separation from the mother, bring about a stepmother, or the loss of mother. Melancholy is suggested by Saturn's aspect to the fourth, too.

This planet's aspect to the seventh from here tends to cause a delay in marriage and give a cool relationship.

In the eleventh: In this house, Saturn occupies the best of the upachayas, where malefics produce good results. And Saturn is arguably the worst of malefics, so he does all the better here!

This is a placement productive of much wealth. Such wealth would come in relation to the natural indications of Saturn, for example, labor, mining, machinery, time or agriculture. The house ownership of Saturn as well as sign position would also be indicative of sources of wealth. Such wealth would come after much effort and after much time had passed. Wealth would also manifest in the latter half of life.

One key word in relation to both progeny and siblings is "few" because Saturn occupies the house of older brothers here and aspects the house of progeny as a constrictive planet. There may be separation from these relations, a distant relationship, or the native may be bereft of older siblings altogether. Older brothers may be cool and harsh towards the native, depending on how the particular factors are disposed.

Saturn gives high rank, status, and influence from this house. The native will have respect, probably because of his strict bearing, such that others become wary of him.

Having the karaka in such a positive house benefits longevity. Success and development through all the karakatva of Saturn is supported by this placement.

In the twelfth: The twelfth house is one of the worst places for Saturn to be. There is even a puranic tale which illustrates this. Once Ravana, the king of the demons, rounded up all the planets in his eleventh house because all planets are productive of good there. Just before Ravana's duel with Shree Rama, however, Saturn jumped into the twelfth to spite Ravana and poison his luck. Because of this, Ravana cut off Saturn's leg, for which reason Saturn is lame and slow. If Saturn jumped into this house out of spite, it obviously isn't a good house for him to occupy.

One of the main themes of Saturn in the twelfth is poverty- specifically, overwhelming and wasteful expenditures. Business loss goes without saying. Unfavorable debt is indicated by twelfth-house Saturn and the person with Saturn in the twelfth is a tightwad.

Saturn here gives failure. Whatever a person has built up in life decays, most likely slowly, but it decays. The Saturnian period and sub periods are a time for laying low and waiting, not a time to build things up. Low status and servitude are indicated by Saturn here.

Saturn acquires much evil in this house, so his aspect onto the house of enemies indicates that there will be many opponents and obstacles in general, specifically during the period and sub periods of Saturn.

Twelfth-house Saturn also suggests constrictive living situations or even imprisonment if the affliction is strong.

And since this house brings out the worst in Saturn, depressive and melancholy moods come to the fore. The person lacks spirit and ambition.

The aspect that Saturn casts to the second house can bring about tooth decay during its periods, too.

Rahu and Ketu, the nodes-

Rahu and Ketu will give the results of their sign lords to a great extent. Even so, they have their own results to give in terms of house placement. Therefore, we are only presenting the effects of house placement of the nodes, understanding that these different indications will be modified by the condition of the sign lords of the nodes. The nodes have been considered as a single axis, though some mention has been made where the results sharply differ.

In the first: A consummate actor is indicated when the nodes occupy the first. The person is a chameleon, with a different personality for every environment. The native is eccentric and unorthodox. A mundane, even vulgar anchoring is present.

In the second: Finances are eclipsed by nodal occupation of the second. The person talks too much and stammers; speech is stinging and even abusive. There is an untruthful tendency. Intoxication and smoking are indicated by the nodes here. Eyesight is weakened.

In the third: Chamatkar Chintamani states that the person with Rahu in the third is "matchless in prowess." The same goes for Ketu, only that when Ketu occupies the third, the native is more argumentative. The native with the nodes in the third has high position and the ability to push across his or her agendas. Strength of arms is indicated by third-house nodal occupation. Relationships with collaterals are characterized by a coarse, bitter and argumentative element.

In the fourth: In this house, the nodes eclipse mental peace and cause exaggerated amounts of worry, even unfounded paranoia and phobias. Trust is lacking in such a heart. Such disturbances grip the individual suddenly then let go, just as the nodes eclipse the luminaries and release. Fear of snakes and heights is typical of this placement, although the opposite will be true if the nodes occupy their own signs or signs of exaltations.

Rahu would tend to give results more along the lines of depression and melancholy, while Ketu would give an exaggerated and easily provoked temper.

Maternal karma is eclipsed; the tendency is towards early loss, separation or a stepmother.

Nodal presence here suggests a predisposition towards heart attack, if other

combinations are also indicative.

In the fifth: The karma in terms of progeny is eclipsed somehow when either of the nodes occupies the fifth. There will be a miscarriage or abortion if other combinations also support this indication. Separation from offspring is a common result.

Stomach ulcers are caused.

An agile thinking process is indicated which can analyze things from various points of view. The mode of thought is revolutionary and unconventional.

Prayer and spiritual practice suffer as a result of Rahu's occupation. Ketu confers focused concentration for meditation and mantra chanting. Karma along occult and mystic lines is present when Ketu occupies the fifth.

In the sixth: From this house, the nodes confer status and the ability to carry out one's agendas. The native overcomes obstacles, enemies and is strong.

Diseases, especially infectious diseases, are indicated.

In the seventh: Marital karma is eclipsed by the nodes. Divorce, late marriage, paramours, and liaisons with divorcees are all indicated.

The native has a versatile personality and is flexible.

In the eighth: In this house the nodes eclipse the inheritance karma. A spastic colon, colic and constipation are indicated; diseases are hard to diagnose. Troubles from ghosts and mystic experiences are common. A worried, even phobic mind is indicated, as well as bouts with insanity. The person takes intoxications.

In the ninth: Rahu in the ninth indicates an element of showiness or a desire for adoration in one's practice of religion. The person takes up baser forms of religion. A pragmatic attitude towards religion will be present if the frank and mundane influence of Mars and Saturn also come to bear, especially if the sheer logic of Mercury or his signs become involved. The person may fool himself about his level of spiritual understanding, and delusions along the lines of religious emotionalism may take place.

Ketu, on the other hand, indicates focused concentration on prayer and meditation, just as in the other trine, the fifth.

In the tenth: High rank and status are indicated by the nodes when they occupy the tenth. The person achieves his or her goals. This personality is unconventional and goes on pilgrimage.

In the eleventh: Wealth is indicated by the nodes in the eleventh; earnings will be through unconventional or perverted means, at least during nodal periods and sub periods. Those desires will be achieved in the native's heart of hearts, other combinations permitting. A strained relationship will exist between the native and his friends and brothers. The native is brave and has strong arms.

In the twelfth: Broken sleep and troubled dreams are the indications of nodal occupation of the twelfth. Sexual pleasures are eclipsed, or such pleasures will be clandestine, depending on the disposition of the nodes and other appropriate combinations.

Poverty, expenses and servitude befall one under the influence of the twelfth-house nodes.

Chapter Twelve: The Asterisms

Along with the signs of the zodiac we take into consideration an underlying band of asterisms. These asterisms are also referred to as constellations,

stars, lunar mansions and, in Sanskrit, nakshatras. Most commonly, they are simply referred to as stars. They are 27 in number.

The reader may note the fact that these stars are classified by sex as either male, female or hermaphrodite. A further classification is important in terms of deva ganam, manushya ganam or rakshasa ganam, i.e., godly, earthly or materialistic qualities. Exaggerations and hasty conclusions should be avoided, as always. For example, the star Ardra- it is a star of harsh traits. Specifically, Ardra is a very critical star. Were it occupied by the Moon, however, that might simply indicate that a person is capable of critical thinking. Were such a person an engineer or something along those lines, such a dimension might be important to his work. But a person's total personality and nature are indicated by more than simply the lunar asterism, so again, no hasty conclusions, only all-encompassing ones.

We will refer to the venerable classic Brihat Samhita by Viraha Mihir to anchor our understanding of the asterisms. Viraha Mihir is the same author of Brihat Jataka, to which we have already been exposed. It is one of the five stalwart astrological classics of India.

1. The first of the asterisms is Ashvini. It is named for its devata, the Ashvini Kumars. In the sixth canto of Shrimad Bhagavatam, chapter six, verse forty-two, it is stated that these devatas are the twin sons of the Sun God, Vivashvan, and his wife Samjña. The ninth chapter, fifty-second verse affirms that they were instructed in the spiritual science by Dadichi Muni and that, after receiving instruction, they became Jivan Muktas, liberated souls. How natural, then, that the ganam or the quality of this star is godly, Deva Ganam. This is probably why the Brihat Samhita (translation by Rama Krishna Bhat, chapter fifty-one) ascribes such nice qualities such as "fond of ornaments, lovely in appearance, attractive, efficient, and intelligent" to Ashvini. Chapter fifteen says that Ashvini represents "horse dealers, commandments, physicians, attunements, horses, horse-riders, merchants, handsome persons and horse grooms."

The symbol of this star is a horse's face, and it is characterized by snorting, in the way that horses typically do. This symbol and characteristic are instructive; Ashvini indicates exhalation, inhalation, dawn and new beginnings. "Starting out" is its major theme. This all makes sense as it is the

first asterism of the zodiac and carries with it no existing pattern. Thus the *Exhalation* depicted by the horse's snort; the initial inhalation that goes before is not in focus.

In a less esoteric vein, horses, journeys and transport relate to Ashvini, as well as horse traders and horsemen. The Ashvini Kumars are celestial physicians. They gave youth to the aged Cyavanna Muni. Therefore the medical profession, healing and even surgery are related to Ashvini.

2. The second asterism is Bharani: Its symbol is the womb and its devata is Yama, the God of Death and punishment. In fact, in the same verse of the Bhagavatam as mentioned above (6.6.42), it is stated that Yama is also an offspring of Vivashvan and Samjña. Naturally, themes of Bharani are restraint, eclipse, covering from view, subjugation and suppression.

Nourishment, upbringing and support are integral to Bharani along the lines of being responsible for a subordinate or paying wages. It is a female star of manushya or earthly qualities, it is not supposed to impart a godly disposition nor a demoniac one (which would be rakshasha ganam).

This is hardly borne out in Brihat Samhita's (chapter fifteen) description of this star: "Those that feed on blood and flesh, cruel men, those that are engaged in killing, imprisoning and beating others, cereals, and those whom are devoid of character and dignity."

Perhaps an esoteric perspective can reconcile the fact that Bharani is a manushya star though so many negative qualities have been accurately ascribed to it. The idea is that, by means of the severity of punishment, as its devata Yama typically dispenses, the conditioned soul comes to reform itself. So although Bharani is so severe, its severity is dovetailed towards a good purpose. This logic also makes sense because the earthly sphere is said to be little bit of heaven and a little bit of hell, hence the manushya or earthly classification.

3. Krittika is a masculine star of rakshasa nature. It is referred to as the star of fire and its devata is Agni, the very God of Fire. The symbol is a sword

or sharp axe. Krittika was the foster mother of Kartika, the Commander-in-Chief of the demigods. It should be obvious from everything associated with this star that Krittika is quite a severe one. It is a competitive star that has to do with such things as anger, fighting, action, and cutting.

Agni as the devata suggests drive, energy and ambition.

The fact that adoption is associated with this star suggests a maternal, protecting nature. Hence step mothers, nannies, foster parents, nurses and the concept of defending come under its aegis.

In terms of professions, Krittika indicates police work, soldiering, engineering, manufacturing, and chemistry.

According to the fifteenth chapter of Brihat Samhita Krittika presides over: "White flowers, brahmins who maintain and worship the sacred fire daily, knowers of sacred hymns, grammarians, miners, barbers, potters, priests and astrologers."

The fifty-first chapter says that when one is born under this star a person has the following tendencies: "glutton, addicted to other's wives, brilliant."

4. Rohini is the favorite star of the Moon, and is famous as the star under which Shree Krishna was born. In keeping with Rohini's lunar theme, waxing and waning correspond to Rohini. This is actually the nature of the mental platform, of which the Moon is indicative; to blow hot and cold. In the sixth chapter of the Bhagavad Gita, verses 25 and 26, Shree Krishna describes the mind of the conditioned soul as *Cañchala*, or unsteady, and opines that one should guide it by the rational intelligence. Other ideas of the Rohini-Moon connection are sensuality, growth, development, birth, sprouting vegetation, and cattle, especially cows. So nourishing is the nature of this star that an alternate name is Surabi, the celestial cow.

In keeping with the cart symbol, Rohini indicates all kinds of conveyance

and transport.

Its comfort-loving nature definitely goes along with its manushya or earthly ganam.

Brhat Samhita mentions in chapter fifteen that: "The following are ruled by Rohini: Observers of vows, merchants, kings, wealthy people, yogis, cart men, cows, bulls, aquatic animals, husbandmen, mountains and men in authority."

Chapter fifty-one of the same work states: "The person born under Rohini will be truthful, pure, sweet-tongued, with a steady mind and lovely in appearance." Rohini has been observed to give rounded features. Brahma is the devata of Rohini.

5. Mrigashira indicates people who are seekers. In fact, Mrigashira's symbol is a deer, so the typical way of a deer to turn its head, and look this way and that, corresponds to Mrigashira. An inquisitive nature is indicated by it, as is research, auditing, pursuit and investigation. Being fickle-minded, and darting here and there, are other ideas that correspond to Mrigashira. For this reason, in modern times, taxicab driving has been corresponded to the Mrigashira influence because of the simple nature of the job; cab drivers have to dart in and out of traffic in order to pick up and drop off passengers.

Mrigashira's devata is the Moon, it is hermaphrodite and deva ganam or a godly star. Therefore, Mrigashira communicates tenderness, peacefulness, attachment to mother and feminine qualities.

Chapter fifteen of Brihat Samhita says "The following are allotted to the constellation Mrigashira: Fragrant articles, garments, aquatic products, flowers, fruits, gems, forest dwellers, birds, beasts, those who partake of soma juice, musicians, lovers, and carriers of letters."

Chapter fifty-one says: "One born under the star Mrigashira becomes fickle,

clever, timid, eloquent, industrious, wealthy, and endowed with sensual pleasures."

6. Ardra means "the teardrop." This name has reference to the suffering and cruelty occasioned by this star. Ardra communicates the idea of gnashing, crushing and oppressing. In this same sense, the press that squeezes seeds to make oil corresponds to the Ardra concept.

In general, the Ardra element makes one debauched, haughty, mischievous, proud and ungrateful.

Its devata is Rudra, which is the form Shiva took when he learned that Sati had committed suicide in fire upon being humiliated in her father's assembly. It is a terrifying, vengeful form.

Brihat Samhita describes well the result of being born under Ardra by saying "Murderers, executioners, animal catchers, liars, adulterers, thieves, rogues, creators of discord, cereals, cruel people, charmers, sorcerers, and those well versed in the art of contacting goblins- all these are assigned to the star Ardra" (Chapter fifteen).

Chapter fifty-one tells us "The asterism Ardra makes one perfidious, haughty, ungrateful, cruel and sinful."

7. Punarvasu is a male star of a godly nature. This makes sense as its devata is Aditi, the mother of the gods. So its influence is religious, righteous and happy.

The main theme of this star is renovation, repetition, recurrence and renewal. Hence, Punarvasu depicts reincarnation. Purification also corresponds to this theme because one renovates and renews one's personality through purification. Moving and remodeling relate to Punarvasu, as does starting over.

Because Punarvasu has to do with change, flexibility and mobility are concepts of Punarvasu. It has been described as a freedom-loving star such that one born under it cannot be tied down.

Brihat Samhita (Chapter fifteen) says the following: "Under Punarvasu are placed the truthful, generous, pure, high-born, handsome, intelligent, famous, the rich, best varieties of cereals, merchants, servants and artisans."

Chapter fifty-one tells us that: "One born under the star Punarvasu will be self-controlled, happy, of good character, dull-witted, ailing, very thirsty and easily satisfied."

8. Next comes Pushyami, also known as simply Pushya. The devata of Pushya is Brihaspati, the spiritual master of the demigods. Hence, the idea of being an advisor or teacher relates to Pushyami, as do professional, advice-giving occupations. That the devata is Brihaspati tells us that preceptors and priestly karmas are communicated by Pushyami, too. It is a thoughtful and religious star.

The symbol of this star is the udder of a cow. Hence, it contributes a nourishing nature. It is a productive star. Key ideas of Pushyami are to thrive, flourish and blossom. In fact, the best of everything is said to be represented by Pushya; it is considered the best of the 27 stars.

As one might already imagine, the ganam (quality) of Pushya is godly. Therefore, virtue, wisdom, learning and a tranquil mind are the indications of Pushya.

Viraha Mihir mentions in the fifteenth chapter of his samhita that: "Under Pushya come barley, wheat, rice, sugarcane, forests, ministers, kings, ... virtuous men and those that are engaged in both big and small sacrifices."

In the fifty-first chapter he says "One born under the star Pushya will

possess a tranquil mind, amiable features, learning, affluence, and attachment to meritorious deeds."

9. Ashlesha is the ninth asterism. It is a female star of rakshasa quality. Its devata is Sarpa, the serpent god, and its symbol the coiled snake. Ashlesha is quite the reptile star. Penetration, as represented by the stare of a snake, is one of its themes. As an example, it has been observed in a chart in which the ascendant and the Sun both occupy this asterism, the native makes eye contact and looks into a person with a type of curiosity. Ashlesha people are ruthlessly introspective and do not typically fool themselves with rationalizations.

As a snake coils, so does the Ashlesha personality operate by entwining, embracing and involving others. In argument, such personalities even draw one in by offering up some type of exterior argument while seemingly pulling back themselves, only to snap forward at some point and sting. One is reminded of the way a snake rears back before striking forward. The Ashlesha personality is shrewd.

Secretive and private are other reptile traits of the Ashlesha personality. As shrewd as a snake, the Ashlesha element can be deceitful and cunning.

Since the ganam or quality of Ashlesha is rakshasa, it is not surprising that the Ashlesha nature has the tendency to torment, hurt or wound. The pain of poison is there in the serpent's bite. The mindset of the person born under this star can be so tactless and blunt as to be antisocial.

The description of Ashlesha individuals in Brihat Samhita is not flattering: "The asterism Ashlesha makes one insincere, inclined to eat everything, sinful, ungrateful, as well as deceitful" (Chapter fifty-one).

Chapter fifteen mentions some interesting correspondences: "To Ashlesha are assigned artificial things, bulbs, roots, fruits, insects, reptiles, poisons, robbers, cereals, and all classes of physicians."

10. Makha begins concomitant with Leo. It is a female star of rakshasa nature. So Makha can be a severe asterism, as severe as the clouds for which it is named (makha means clouds). Clouds are imposing and grave. Great potencies are stored in them in the form of electricity. Lightning bolts release the energy of atomic bombs. The roaring of thunder scares all.

Clouds are indicative of the Makha nature in other ways. Clouds pour water down on the oceans as well as on the dry lands of agriculturalists that need them, just as a wealthy man may give in munificent charity to one and all regardless of qualification or need. Suva karmas, or selfless acts, are ascribed to Makha.

The symbol of Makha is the throne room, and this star communicates a royal bearing. In fact, the Sun is at its most majestic and imperial disposition here. Dignity, honor, majesty and lordship are among the qualities it bestows. Conservative people who carry on the family tradition are born under it. Maybe this is why Pitrigana, the demigod of one's forefather (the manes), is its devata. It is certainly why Makha people respect elders.

Brihat Samhita opines that "The following are ruled by Makha: People rich in gold and corn, granaries, mountaineers, those who are devoted to parents and the manes, traders, heroes, carnivorous beings and women-haters" (Chapter fifteen).

Chapter fifty-one tells us "A person whose birth takes place under the star Makha will be very rich and will have many servants, will enjoy pleasures, worship the gods and the manes, and be very industrious."

11. Purvaphalguni is a female star of earthly nature (manushya). Its symbol is a swinging hammock and its devata is Bhagya, the dispenser of fortune.

Purvaphalguni means "the fruit of the tree" which is an apt description of this star. To bring to fruition, to share good fortune, to provide welfare and deal sweetly with others are characteristics of Purvaphalguni.

Brihat Samhita opines that "Actors, young women, amiable persons, musicians, artists, commodities, salt, cotton, honey, oil and boys are presided over by Purvaphalguni" in chapter fifteen.

Chapter fifty-one says that "The star Purvaphalguni makes one sweet-tongued, liberal in gift, bright in appearance, fond of wandering, and a servant of the king."

12. Uttaraphalguni literally refers to the "highest fruit" but it is usually translated to mean "the fig tree." It is similar to Purvaphalguni in that it has a sweet and fruitful nature to it; they are both feminine stars. The main difference is that qualities such as patronage, kindness, generosity, and an eagerness to help are more pronounced under this star. The idea of healing and giving relief are suggested by Uttaraphalguni.

The fifteenth chapter of Brihat Samhita speaks highly of Uttaraphalguni by saying "Star Uttaraphalguni signifies kind-hearted people, the pure in conduct, heretics, charitable people, the learned, fine grains, rich men, those who are devoted to their duties and kings."

Chapter fifty-one is equally flattering: "The person born under the star Uttaraphalguni will be very popular, will earn money by his learning, will be voluptuous and happy."

The symbol of this star is a bed, its devata is Aryama and its ganam (quality) is earthly.

13. Hasta is a godly star whose devata is Ravi and whose symbol is a clenched fist. Both devata and symbol suggest a desire to control. The acts of commanding and allowing are depicted by Hasta. Manual dexterity as well as handwriting and handicraft skills are suggested, as well as sleight of hand. Under negative conditions, stealing, pick pocketing or shoplifting might manifest under its influence.

What does the Brihat Samhita say of this asterism? "Hasta rules thieves, elephants, those who travel in chariots, elephant drivers, artisans, commodities, cereals, men learned in the Vedas, and men of prowess" (chapter 15).

The fifty-first chapter says that "The star Hasta makes one industrious, impudent, fond of drinking, merciless and thievish."

14. Chitra means "the beautiful;" no wonder its symbol is a bright jewel. It calls to mind a beautiful object, such as a pretty picture, which enraptures.

The devata of Chitra is Vishvakarma, the celestial architect and craftsman. So a talent for organizing programs and putting things in sequence is suggested by this star. The part of Chitra which lies in Virgo may have more to do with craftsmanship, construction, pre-assembled things, assembly lines, engineering, urban planning, accounting, writing, codes and computer programs. The other three fourths, which lay in Libra, would relate more to music and art.

The fifteenth chapter of Brhat Samhita confirms these concepts by saying "Chitra presides over persons skilled in making ornaments, jewelry (or jewel examiners), dyeing (or painting), writing, singing or perfumery, as well as mathematicians, weavers, eye surgeons and kings corn."

Chapter fifty-one says "Under the asterism Chitra one comes to have colorful garments and flower garlands as well as beautiful eyes and limbs."

It is a female star of rakshasha nature.

15. Svati is a godly star of female nature. Priests are born under it. Svati means "the sword." The idea is that one born under Svati can cut material attachments.

The symbol is that of a sprout blowing in the wind, and Svatī's devata is Vayu, the predominating deity of the air. The autonomous spirit of blowing free and being able to go here and there unrestricted is conveyed. The pranas or life airs are indicated by this asterism.

Note that Brihat Samhita (chapter 15) mentions birds in relation to this airy asterism. "Under the jurisdiction of Svatī are placed birds, beasts, horses, traders, grains that cause a lot of wind (like Bengal Gram), unsteady friends, feeble characters, ascetics and connoisseurs of wares."

Chapter fifty-one: "The star Svatī makes one self-controlled, clever in trade, kind-hearted, virtuous and of pleasant speech."

16. Vishaka is known as "the star of purpose." This star invokes the idea of achieving a result through self discipline and keeping one's mind focused; even with a tinge of intensity, brushing other considerations aside. At any rate, Vishaka people have the ability to streamline their efforts towards success.

The idea of materialistic worship, i.e., worship in order to achieve material results, is also suggested. To gratify and treat in a sweet manner with ulterior motives, we could even say adulation, corresponds to this star.

How interesting that Vishaka is a star of rakshasa or materialistic nature. This would account for any pragmatic, selfish mindsets that those born under it may have. The ability to treat others in a sweet manner is a dimension accounted for by the feminine nature of the sign. Its symbol is a gateway decorated with leaves. Its devata is Shatagni, a form of Agni.

Brihat Samhita (chapter fifteen) says: "Vishaka rules trees that bear red blossoms and fruits, sesame, green gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni."

Chapter fifty-one tells us: "One born under Vishaka becomes jealous, greedy, bright in appearance, clever in speech, and quarrelsome."

17. Anuradha is a star similar to Vishaka in that it is a purposeful star. One difference is that Anuradha indicates a more affectionate and expressive nature. In addition, common causes, alliances, and camaraderie are other facets. The more positive twist than Vishaka can be explained by its deva ganam or godly nature. For this reason it is loving and pious.

The devata is Mitra, one of the sons of Aditi. The promotion of friendship and exchange are attributed to him, as well as organizational abilities.

"Anuradha rules men of prowess, heads of corporations, friends of the virtuous, lovers of assemblies, tourists, all honest persons in the world and all things that grow in autumn" (chapter fifteen, Brihat Samhita).

Chapter fifty-one- "The person born under Anuradha becomes very wealthy, dwells in foreign lands, is unable to endure hunger, and wanders from place to place."

18. One theme of Jyeshtha is simply to be the most important, the topmost. Executive talents are conferred by it. Its devata is Indra, who is certainly the chief executive of the demigods. Jyeshtha indicates seniority; for example, the oldest sibling is often corresponded to it. In ancient times, the oldest sibling was the inheritor and leader of the family.

Jyeshtha is a male star of rakshasha nature, (coarse, materialistic). As might be expected, an element of abruptness and boldness are attributed to it. The Jyeshtha tendency is to not back down.

The forceful nature of Jyeshtha is depicted in Brihat Samhita's fifteenth chapter: "To Jyeshtha belong great battle heroes, those who are noted for pedigree, wealth and fame; thieves, kings who are intent on conquests, and

commandants."

Chapter fifty-one confirms: "One born under Jyeshtha will not have many friends, will be contented, interested in meritorious deeds and *exceedingly irritable*."

19. The asterism Moola is depicted by a bunch of roots tied together. The theme has to do with penetration, even penetration into the "root" cause of things. Beginnings, foundations, and support are also suggested by this symbol of a root. In addition, restriction, bondage and restraint, even to the point of not being able to repay loans, are suggested by the fact that the roots are tied together.

J.N. Bhasin, in "Astrology in the Vedas," quotes the seventh sookta, 19th khanda of the Atharva Veda as defining Moola as a "dangerous star." Maybe this fact is reinforced by the fact that its ganam is rakshasha, demoniac.

Moola is hermaphrodite and its devata is Niriti.

Brihat Samhita's comments, though short, are fraught with significance, as always. Chapter fifty-one: "Under Moola one becomes proud, wealthy, happy, of a gentle nature, firm-minded and luxurious in his living."

Chapter fifteen points out that medicines and physicians are indications of Moola, which makes sense as many roots are medicinal: "Moola rules medicines, physicians, leaders of groups, those who deal in flowers, roots and fruits, exceedingly wealthy persons, and those who live only on roots and fruits."

20. Purvashada means the invincible one, one not subdued. An autonomous state, being able to do what one wants, is suggested by it. To outlast and prevail are other qualities indicated by Purvashada. It is feminine.

The symbol of Purvashada is a fan. The significance of this symbol has been interpreted such that, as a fan spreads air around, one's name or fame becomes spread around. The devata of Purvashada is Toya, who is connected with water in the Vedic literature. This reinforces the idea of one's fame being spread around.

Brihat Samhita, chapter fifty-one: "The person born under Purvashada will have an amiable and jolly wife, will be proud and firm in friendship."

Chapter fifteen says: "Purvashada presides over people that are tender-hearted, navigators, fishermen, aquatic animals, the truthful, pure and wealthy, constructors of bridges, those who live by water, and aquatic flowers and fruits."

21. Uttarashada is termed "the universal one" and in this sense has a similarity with Purvashada. However, whereas Purvashada is pervasive in an exterior way, Uttarashada is more suggestive of omnipresence and pervasiveness. This pervasive nature is indicated by the devata of Uttarashada, who is known as Ganadevata, although this title is actually more like a post comprised by ten different gods, the Vishvadevas- hence the pervasiveness. One wonders if Uttarashada isn't indicative of hive consciousness. The symbol of Uttarashada is a tusk, and it is a feminine star.

Brihat Samhita identifies this as a positive star. Chapter fifty-one says the following: "Birth under Uttarashada will make one modest, virtuous, with many friends, grateful and attractive." The fifteenth chapter follows suit: "Elephant drivers, wrestlers, elephants, horses, devotees of god, immovable things like trees, warriors, persons enjoying pleasure, and men of valor- all these come under Uttarashada."

22. Shravan means hearing. It is connected to the goddess of learning, Saraswati, therefore, scholarship, an intellectual nature, communication, language and news come under its aegis.

The devata of Shravan is Hari and its symbol consists of three footprints. This obviously has reference to the avatar Vamanadev, who crossed over the entire material and spiritual creations with two steps and placed the third on the head of his pure devotee, Bali Maharaja- thus, the deva ganam or divine nature of this star.

Brihat Samhita elucidates a bit on this divine nature. It says: "One born under the asterism Shravan becomes learned, has a generous wife and is possessed of wealth and fame" (chapter fifty-one).

"To Shravan belong jugglers, the ever-active, the efficient, the energetic, the righteous, devotees of Lord Vishnu, and the truthful" (chapter fifteen).

23. Dhanishta is known as the star of symphony. Its symbol is a drum. It communicates musical talents, of course; melody and song correspond to it.

The ability to unify others is attributed to Dhanishta. Due to this star's royal temperament, however, this may come about in a harsh or forceful way. After all, it is a rakshasa ganam star, imparting a materialistic point of view.

Delayed or unhappy married life, temperamental differences and sexual impotence are signified by Dhanishta.

The Brihat Samhita confirms this idiosyncrasy in the middle of this stanza from the fifteenth chapter: "Dhanishta rules the following: Men without pride, eunuchs, fast friends, men who are hated by women, charitable persons, the very wealthy, and peaceful (or self-controlled) persons."

24. Satabhish is translated as the "hundred physicians." Cure, healers and medicines are principal indications.

It is also known as the veiling star. Quiet people, hidden things, obstruction and restraint are other qualities communicated by it.

Its devata is Varuna, the god of the oceans and rivers, such that worship for rain is conducted under it.

That Satabhish is a star of materialistic, rakshasa nature (and hermaphrodite) may be seen in Brihat Samhita. Its negative, restrictive nature is seen in the very first two indications, if not in the entire description. "The following come under the star Satabhish: *Snarers, anglers, aquatic products, dealers in fish, boar hunters, washer men, distillers and fowlers*" (chapter fifteen).

Chapter fifty-one tells us that "One born under the star Satabhish speaks clearly (or frankly), is unfortunate (or has some vice), conquers his enemies, is daring, and is hard to be won over."

25. Purvabhadra is a male star symbolized by a double-faced man; its translation is "the burning pair." Its symbol is Rudra, a fierce form of Lord Shiva. To burn, punish, chastise and parch are chief themes of this star. Its nature is cruel, dry and hot. An unsteady, high-strung mind, prone to sudden anger, is characterized by it.

These traits are obvious from the comments of Brihat Samhita: "Under Purvabhadra are placed thieves, cowherds, murderers, niggards, and those engaged in despicable and roguish activities, those devoid of virtuous or religious observances, and those that are clever in single combat" (chapter fifteen).

"Under the star Purvabhadra one will be henpecked, unhappy, wealthy, clever, but a miser" (chapter 51).

26. Uttarabhadra may also be translated "the burning pair" and its devata is Rudra, too, just as in the case of Purvabhadra. Fire and anger also have to do with this star, but here the ability to endure and control anger is indicated.

The specific form of this Rudra is Abhibadhnu. Etymologically, this word makes reference to the death of illusion and attainment of the spiritual plane. Therefore, journeys, the idea of renunciation, leaving it all behind, and wandering correspond to Uttarabhadra.

It is a male star of manushya ganam or earthly qualities.

What does Brihat Samhita say about Uttarabhadra? "Brahmins, those that are engaged in sacrifice, charity and penance, very wealthy people, recluses, heretics, monarchs, and valuable grain- all these are ruled by Uttarabhadra." (Chapter fifteen). The fifty-first chapter describes thusly: "The person born under the asterism Uttarabhadra will be a good speaker, happy, blessed with children, will vanquish his enemies and be virtuous."

27. Revati is the last of the 27 asterisms and shares its final point with the final point of Pisces. Finality and the last of things definitely correspond to it. Also time, as its symbol is a drum used for beating time. After all, time always leads to the end, such that the two are related and even synonymous in Revati.

The devata of Revati is Pushan, a god characterized by guarding, protecting, finding the lost, giving shelter and such. Hence, fostering, adopting, supporting, nourishing, bringing up and shepherding all correspond to it.

It is a deva ganam, pious star (and male), hence wealth, prosperity and progress correspond to it. In fact, Revati means wealthy.

Let us take a final look at the fifteenth and fifty-first chapters of Brihat Samhita, respectively:

"Revati rules aquatic products as well as fruits and flowers, salt, gems, conch shells, pearls, lotuses, perfumes, flowers, traders, sailors and helmsmen." The fifty-first chapter: The star Revati gives one a symmetrical body, attractive, heroic, pure and wealthy."

Thus we have finished our description of the 27 asterisms with the authoritative help of the Brihat Samhita of Viraha Mihir. The reader should remember that the position of the Moon and ascendant in these stars will go a long way towards indicating the character of any individual born under them. Any planet, during its period, will exhibit the qualities of the star it occupies to a great degree.

Part III: Overall Judgment

Chapter Thirteen: The Concept of Lordship

Lordship refers to the ownership of planets over houses. Such ownership defines how a planet will function, from whence we derive the terms "functional benefic" and "functional malefic." This is different from a planet's innate nature. For example, Mercury is a benefic planet; a generous nature, skillfulness and rational intelligence correspond to this planet. And such will continue to be Mercury's qualitative nature irrespective of its lordship over houses. At the same time, whether or not Mercury will give positive, exterior results, also called "functional" results- for example, whether it will give debt or gain, fame or failure, depends largely on its ownership of houses. Lordship empowers a planet to do good or bad.

Ownership over quadrants, trines, upachayas and dushtanas all affect a planet differently. Lordship over quadrants changes the basic character of a planet; benefic lords of quadrants produce evil while malefics become empowered with positive, functional results.

Lordship over a trine always empowers a planet with beneficence, whether or not the planet is a natural benefic or malefic. For example, it doesn't matter whether Saturn, Mars or Jupiter is in question: as the lord of a trinal house, any one of these planets would have positive, functional results to give. Trinal lordship empowers benefics to produce good and benefics produce even more good than they would have.

For an example of how a malefic can give positive functional results, which are the opposite of its basic nature, consider Mars in the tenth for Cancer ascendant. Mars is basically an aggressive malefic, although in this case, he would be the lord of good houses; a quadrant and a trine. The mere

ownership of this combination by a planet suggests power and wealth. Because of the positive lordship in this case, the Martian energies would be channeled constructively and the native would be a force for good in the world. *Mars would certainly give powerful, exterior results because of the ownership of good houses*, but due to the innate nature of Mars, such results would continue to be Martian in nature. For example, the native might be involved in police work or fire fighting if the lordship over houses were so so, or the native might become wealthy as the owner of a munitions factory if the lordship were purely benefic.

The lords of evil houses are, of course, evil themselves. Exceptions are the Sun and the Moon when they are the lords of the eighth; they are supposed to acquire no evil because of this. Parashara tells us that the lords of the second and twelfth are neutral, too; maybe this is meant in the sense that these lords act as chameleons in association with other planets and can reflect the results of other planets, at least to a degree. Dr. Raman has covered this phenomenon well in his commentary to the book Bhavartna-Ratnakara, in the section that deals with Virgo rising. But in general, know that the twelfth lord is not neutral!

The lords of upachayas: the third, sixth, tenth and eleventh, are progressively negative. However, these lordships are modified in several cases. The sixth house is also a dushthana, an evil house, so such lordship is doubly evil. The tenth is also a quadrant, so the rules corresponding to malefic and benefic lordship over quadrants comes into play in this case. And even though the eleventh is an evil lord, he does give financial results, for what it's worth.

To summarize lordship over negative houses, we can say that the lords of the third, sixth, eighth and eleventh are always evil, that the lord of the twelfth is usually evil unless well-associated, and that benefics which own quadrants will also have negative, functional results to give.

In order to give the reader an idea of how these concepts are practically applied, we will now indicate the upshot in relation to planetary lordship for each sign. But first, we will have to give a brief definition of moolatrikona. The concept of moolatrikona can basically be defined as follows: a planet

favors the indications of the house in which the moolatrikona sign falls. The moolatrikona is, in a sense, the main sign of the planet. The moolatrikonas are defined as follows: For Mars, Aries, for Mercury, Virgo, for Jupiter, Sagittarius, for Venus, Libra and for Saturn, the moolatrikona is Aquarius.

When Aries rises, for example, Saturn is functionally evil because his moolatrikona falls in the eleventh house, a house which is evil to own. This is so even though his other sign falls in a quadrant, which is good for him to own. Both of the houses which Mercury owns are evil. Venus, on the other hand, acquires functional evil because it becomes a benefic lord of a quadrant. Even worse, its moolatrikona falls in the quadrant. The Moon is also an evil lord because it owns a quadrant. Jupiter and Mars are the two favorable planets. Mars is favorable because he is the ascendant lord; notice that it is the moolatrikona of Mars which falls in the ascendant. The Sun is a positive lord thanks to his ownership of a trine, while Jupiter is favorable because his moolatrikona falls in the ninth house, the most favorable of trines.

Taurus- Saturn is the unsullied lord of a quadrant and a trine, both of which are favorable, which makes Saturn an extremely positive planet when Taurus rises. The Sun is a good lord and functional benefic because the only house he owns empowers him favorably. The trine which Mercury owns corresponds to his moolatrikona, so Mercury is quite the benefic for Taurus ascendants. Venus has good results to give as the ascendant lord, but his moolatrikona falls in an evil house, the sixth, so his beneficence is curbed. The case of Mars for Taurus is similar; Mars owns a quadrant, which is functionally good for a malefic, but his moolatrikona falls in an evil house. The Moon and Jupiter are outright malefic lords.

Gemini- The case of Mercury here is peculiar; the planet is mostly benefic because it is a natural benefic and because it owns the ascendant. On the other hand, the moolatrikona of Mercury falls in a quadrant. Remember that benefic ownership of quadrants is a negative thing functionally. So although Mercury is a benefic for Gemini ascendants, he is not completely favorable. The Sun and Mars are complete evil lords because they own evil houses, and Jupiter is a completely evil lord because he owns two quadrants. The Moon is a neutral lord and Saturn is a half-and-half lord; he owns an evil house as well as a benefic one. Even though Saturn's moolatrikona falls in

the good house, the trine, Saturn is still decidedly evil for Gemini. This is because it is a matter of his natural evil nature and one bad lordship against one good lordship; even though the good lordship is a little stronger, two against one wins. Venus is, of course, a good lord for Gemini because its moolatrikona falls in a trinal house. Its other sign falls in a house that has been characterized as having neutral tendencies by Parashara, so the other lordship doesn't hurt the positive lordship. More advanced students will be very familiar with these concepts already, but we are being exhaustive in order to document things for the newer reader.

Cancer- Mars is the Yogakaraka or completely favorable lord when Cancer rises because his signs fall in a quadrant and a trine. Keep in mind that ownership of quadrants makes malefic planets produce good. The Moon is an obviously good lord because it owns the ascendant. Jupiter owns a trine, and even though it is not the moolatrikona of Jupiter which falls there, Jupiter is still a favorable lord for Cancer as his natural benefic nature combines with what good the lordship does indicate. In fact, Jupiter can produce raja yoga for Cancer ascendants. As the second lord, the Sun is rather neutral. Saturn is a half-and-half lord once again, but an overall malefic planet because his natural evil nature tilts the balance. Mercury and Venus are both evil lords in keeping with the basic rules of house lordship delineated above.

Leo- Mars is again the lord of both a quadrant and a trine and therefore a yogakaraka for Leo just as in the case of Cancer. The Sun is a completely benefic lord as the owner of the ascendant. Jupiter is also a benefic, maybe even a bit more so than for Cancer because it is the moolatrikona of Jupiter which falls in the trine. Saturn again owns a good house as well as a bad one, and his inherent evil nature tilts the balance once again. Venus and Mercury own no good houses and are evil by lordship under Leo, just as in Cancer. The Moon is not a positive lord because it owns the house of loss.

Virgo- When Virgo rises, the very moolatrikona of Mercury falls in the ascendant. Therefore, this planet is mostly benefic in terms of lordship even though it is a benefic lord of two quadrants. Venus is definitely a benefic lord for Virgo even though its moolatrikona does not fall in the positive house (a trine). This is because the other sign, the moolatrikona, falls in the second house, a house which has neutral characteristics and basically cedes

to the other ownership of the planet in question. The Sun is not a positive lord because it owns the twelfth house, which also has neutral characteristics. The Sun for Virgo is similar to the Moon for Leo. In both cases, their lordship is only neutral as they own no other signs. Therefore, they are very reflective of any other planets with which they may associate. Saturn owns a good and bad house again, and once again, it doesn't really matter where its moolatrikona falls; Saturn's natural evil tips the balance. Mars is an evil lord outright for both of Mercury's signs and Jupiter is a benefic lord of quadrants, which is functionally evil, for both of Mercury's signs, too. Needless to say, Mercury is friends with neither. The Moon is also an evil lord for Virgo as the lord of the most intense upachaya, the eleventh.

Libra- Saturn is a spotlessly good lord for this sign of Venus just as it is when the other sign of Venus rises, Taurus. And this time, Venus is a decidedly good lord even though it owns an evil house. This is because its moolatrikona falls in the ascendant. Mercury owns a trine; hence, it is benefic by lordship. The moolatrikona of Mercury has no objections, so to speak, because it falls in a house which has neutral characteristics, the twelfth. Jupiter, the Sun and the Moon are completely evil by lordship. Although Mars owns a quadrant house (7th), it is not his moolatrikona which falls there. The seventh has some evil results to give anyway because it is a maraka-stan, a house through which death may manifest. So Mars is not a completely beneficial lord for Libra rising. And his natural malefic nature doesn't help.

Scorpio- When Scorpio rises, it has to be remembered that the moolatrikona of Mars falls in the eighth house, an evil one. So even though Mars will give beneficial results when Scorpio rises, he is also known to give sudden troubles, even violent results, such as accidents. Jupiter is a good lord because he owns a trine and a basically neutral house. The Moon and the Sun are good lords, as they own a trine and a quadrant, respectively. Venus is a malefic lord because of its benefic ownership of a quadrant. Both of Mercury's houses are evil for any planet. Once again, Saturn's lordship is both good and bad. This is typical because Saturn owns two houses back-to-back such that this lordship pattern often pops up.

Sagittarius- Mars is a good lord for Sagittarius because its moolatrikona falls

in a trine- the other sign falls in a neutral house. Although Jupiter is a benefic lord of two quadrants for Sagittarius, his moolatrikona falls in the ascendant; so of course Jupiter is a good lord for his own ascendant. The only planet whose lordship is spotless is the Sun; he is a completely good lord. The Moon owns the eighth, which is a neutral lordship for the Moon. Venus and Mercury are completely negative in terms of lordship. Saturn owns an evil house and a neutral one, so he may be considered an evil lord for this ascendant.

Capricorn- Venus becomes an unsullied lord for this ascendant. Saturn is a favorable lord because he owns the ascendant as well as the neutral second. Mercury is a fairly favorable lord because his moolatrikona falls in the ninth, a powerful trine. The Sun is the lord of the neutral eighth and the Moon is a benefic lord of a quadrant, hence the Moon is an evil lord. The moolatrikona of Mars falls in a quadrant, which is positive. However, his other sign falls in an evil house to own, the eleventh. This fact, coupled with the natural evil of Mars makes him a basically evil planet for Capricorn, though he can give powerful results, especially in terms of property and finance. Jupiter is an evil lord because he only has a neutral house to go along with his evil ownership of the third.

Aquarius- Here again, Venus becomes a pure lord for a sign of Saturn. Although Saturn owns the ascendant, he also owns the house of loss; he is, however, considered a benefic lord. Notice that it is the moolatrikona which falls in the ascendant. The solar lordship over a quadrant makes him a benefic lord for this sign but the lunar lordship is simply evil. Mars is basically an evil lord because his moolatrikona falls in the third, an upachaya, which is evil in terms of lordship. Though Mars is quite rash and violent for Aquarius rising, he can still produce functional good in relation to his tenth house lordship. Jupiter's lordship is evil; at the same time, however, Jupiter is extremely well disposed to give wealth as the lord of the house of income as well as the house of gains. Jupiter's natural signification as the Dhanakaraka, the planetary indicator of wealth, must be factored into any judgment.

Pisces- When Pisces rises, the fact that the moolatrikona of Jupiter falls in a quadrant house must be taken into consideration. Still, as a benefic and the lord of the ascendant, Jupiter functions well and is benefic for Pisces. The

situation is different from the case of Venus under Taurus ascendant. In that case, the moolatrikona of Venus falls in a house that is *very* evil to own because it is a dustman as well as an upachaya. In this case, the lordship of benefic Jupiter over a quadrant is not as evil by comparison. The Moon and Mars are good lords for Pisces because they own trines. Even though the moolatrikona of Mars doesn't fall in the trine, his other house is neutral. Venus, the Sun and Mercury own only evil houses while Saturn is practically just as evil by lordship; he owns the eleventh, an upachaya, and the other house in which his sign falls does nothing to better this situation because it is a neutral house.

The functional evil and benefic results due to lordship have been delineated and explained. After this, it is simply a matter of understanding that wherever a good lord *goes*, it benefits the house where it falls. In addition, if such a lord goes to a positive house and experiences positive influence, the house it *owns* becomes benefited, too. Conversely, wherever a nasty lord sits, the prospects of the receiving house become harmed. And if a lord goes to a nasty house, the prospects of the house it *owns* become harmed.

Realize, too, that a situation is possible such that the house owned may become hurt while the receiving house may become benefited. For example, if a favorable lord occupies the eighth, that would have a positive impact on longevity. But because the lord of the house owned would be in the eighth, an evil house, the prospects of that house would be harmed. Hopefully, the reader's concept of lordship will be strengthened after reading the section entitled "Bringing It All Together." In this section, lordships are applied in a practical interpretation.

Chapter Fourteen: Incorporating the Asterisms

It is not enough to only consider the sign position of the ascendant and planets. In the classical astrological literature there are instructions for considering the horoscope in relation to the asterisms as well as to the signs. Indeed, all throughout the puranas and Vedas, the asterisms are given considerable attention. For example, in the Bhagavat Purana, it is described that Shree Krishna was born under the star Rohini. Of course, this is the

most descriptive way to explain it because Rohini exists entirely within the sign Taurus. So by saying Rohini, Taurus is automatically included. In this way, many descriptions and calculations of time are referenced by asterism instead of sign, which indicates their prominence.

One way in which the asterisms are incorporated into judgment is in terms of their qualities, just as in the case of the signs. For example, we know that the Sun in Aries is bold and challenging, while occupation of Virgo makes him shy and timid. In the same way, we look to see which asterism the ascendant, Moon and Sun occupy in order to judge the basic personality and tendencies, and which asterisms the planets occupy in order to judge their dispositions. This much should be easy to understand.

In addition, we look at the asterism a planet occupies in terms of number sequence, just as we look at the house position of a planet (which is referenced by the sign ascending). This we may call "star placement." In this way there are three cycles or "paryayas" (in Sanskrit) of nine asterisms, each which repeat the same indications in terms of position. The paryayas are mostly used in electoral astrology, muhurta; they will be explained here for the sake of being complete, but the reader doesn't have to make a big issue of incorporating them into predictive astrology, not in general, certainly not in the beginning. The following definitions will help to clarify.

1. Janma tara or star- Natal star, moderately good
2. Sampath star- Wealth and prosperity
3. Vipath star- Dangers, losses and accidents
4. Kshema star- Prosperity
5. Pratyak star- Obstacles
6. Sadhana star- Realization of ambitions
7. Naidhana star- Dangers
8. Maitra star- Friendly, moderately favorable
9. Parama Maitra- Very favorable

According to the ancient texts, one's birth star should be calculated by the lunar asterism (called rashī) or the star ascending (called the lagna tara). This star would then be used as the starting point for the cycles and planetary period calculations. However, it is the general practice of the astrologers in

India to favor the lunar asterism.

As an example of how to incorporate star position, we shall consider the horoscope of John Lennon. Lennon's rashi or lunar asterism is Uttarashada. Saturn and Jupiter both occupy Bharani, the ninth star placement from the birth (janma) star, an extremely good placement. Their planetary sub periods in Rahu were quite good for him, comprising the bulk of the Beatle years, along with Mercury. Mercury falls in Svati, in the fourth star placement, kshema, which is moderately good.

Favorable star placements in terms of position contribute towards good results and offset evil influences from other indications. Similarly, evil placements are unfavorable and detract from the good results derived from other sources.

Beside qualitative considerations and star placements, many astrologers in India make stellar considerations in terms of the lords of the different stars according to the Vimshottari scheme of things. For example, in the Vimshottari scheme, Saturn is the lord of Pushya, so one would consider Saturn's strength in order to analyze the strength of a planet placed in Pushya.

There are various problems with this technique. For one, Parashara does not give us this technique in his hora shastra, his astrological treatise. For another, the correspondences between planets and stars according to the Vimshottari scheme are not absolute. They have a specific purpose, which is only intended for the calculation of planetary periods according to that particular scheme. There are other schemes of planetary periods which mention other correspondences between the planets and stars, so the Vimshottari correspondences are not the last word. What is the justification for the correspondences of the Vimshottari scheme to translate into some kind of permanent lordship over the stars for predictive purposes? There does not seem to be any.

One ends up defending some incongruent positions when one takes this stance. For example, Pushya is the most benefic and fruitful of the 27

asterisms- Pushya is steeped in goodness. In the Vimshottari scheme, Saturn corresponds to Pushya. That may be all right for the calculation of the Vimshottari planetary periods because Parashara himself has indicated that it is so. However, Saturn is the worst malefic. He is a negative, cruel and cold planet, the planet of melancholy, the planet of scarcity and lack. How does one justify his lordship for predictive purposes over Pushya, the most benefic star?

In the case of sign lordship, the planets which rule over the signs have some similarity of quality. For example, Jupiter rules over Pisces and Sagittarius. Jupiter is the planet of Dharma and spiritual understanding. In the case of Mercury, Mercury is the planet of abstractive intelligence, which corresponds to human intelligence- the animals do not possess abstractive intelligence. This adds up because the two signs of Mercury are depicted by human symbols. But again, what similarity does Saturn have with the star Pushya?

The answer is “none.” We should not correspond the stars to planets for predictive purposes because Parashara Rishi has not given us this technique, because the Vimshottari correspondences are not absolute - there are other schemes of planetary periods which use other correspondences between the planets and the stars - and because one ends up defending some ridiculous astrological positions when this type of carrying over is adopted.

Chapter Fifteen: The Timing of Events

There are basically three tools by which an astrologer may time the occurrence of events. One of these tools is simply the chart itself, because a certain timing is suggested by house position, sign position, lordship and karakatva. The horoscope is the Kala Chakra, the wheel of time. The first house represents the beginning of life, and the end corresponds to the last degree of the twelfth. All other events fall at some point in between. The trick is corresponding a given event in life to a point on the chakra.

For example, in one chart known to us, Cancer rises with the Sun very close to the rising degree. The native was born in a naval hospital. Why is this? Well, the first house represents the beginning of life. The Sun is a planet

which represents physicians and hospitals. The Sun is also a warrior planet and a planet of the government. Cancer is a watery sign. So a warrior planet representing the government, in a watery sign, in a house that represents the beginning of life, indicated a birth in a naval hospital. This is timing. It is interesting that Mars, another warrior planet, occupies the house of father in that chart in another watery sign- Pisces. The native's father had been a career sailor.

In this same chart, the house of inheritances (the eighth) experiences some affliction such that, at a certain point in his life, the native of the horoscope lost a small inheritance promised to him. For this reason, the native felt he was at a point in life represented by the eighth house; in other words, a little bit over the halfway point.

During that same general time period, the native lost his father and shortly after, acquired some property (the acquisition was unrelated to the death). To the native's thinking, the death of his father confirmed that he was at the stage of life represented by the eighth house because the eighth is the house of loss from the house of the father (the eighth is the twelfth from the ninth).

Mars is at the very beginning of the ninth house in this horoscope, wherefrom he aspects the fourth, the house of property. Mars himself is the Bhoomikaraka, the indicator of property. So when the native acquired some property shortly after his father's death, this made him feel that he was at a point on the Kala Chakra which now corresponded to the beginning of the ninth house; in other words, a bit further along. This sequence of events: the loss of an inheritance, the loss of father and the acquisition of property could not be explained by any other segment of the Kala Chakra, the horoscope. In this way, by relating events back to the houses of the horoscope, an astrologer can make determinations insofar as timing.

Another of these tools is actually a system of planetary periods. The most prominent of planetary periods is the one known in Sanskrit as "Vimshottari dasha." It is a 120-year scheme of periods. It was originally made available to us by Parashara Muni in the Brihat Parashara Hora Shastra, where various different schemes of planetary and sign-based periods are given. But the Maharishi points out that many of these schemes "are not appropriate for

the purpose for which they are meant" and that "amongst them, Vimshottari is the most appropriate for the general population" (BPHS, Chapter 46).

The basic idea is that the indications of the chart manifest through the different planetary periods. Whatever a planet promises in the chart will *tend* to occur during its period or sub period. This is not an absolute technique because the chart itself indicates a certain timing of events, as we have just gone over. Good judgment, in other words, the ability to blend various techniques into one conclusion, is called for.

This scheme of planetary periods is basically divided into major periods and minor periods. The major periods carry the greater weight while the minor periods modify. If the lord of a minor period is indicative of a certain karma while the lord of the major period is not, then the karma will manifest only to a lesser degree. If the lord of a major period indicates a certain occurrence though the lord of the minor period does not, the karma will manifest quite a bit anyway- the idea is that the major lord has the greater say. If both the major as well as the minor lord concur on a given indication, then the results will manifest strongly.

Let us assume, for example, that in a given chart the major planetary period of a favorable planet in the house of marriage is operating. At the same time, let us assume that the minor period corresponds to Venus, the karaka of marriage. Because both the minor lord, as well as the major lord, indicate similar results; we could confidently predict marriage. This would actually be a good example of how the planetary periods are supposed to be employed. But let us further assume that the native is young; let's say that he or she is about 18 years old. In western culture, that is a young age for marriage. Furthermore, we will suppose that Saturn aspects the house of marriage and that it also happens to aspect Venus, the karaka. Let us say further that, in this example, Saturn is not too favorably disposed; we will say that he owns a favorable house as well as an unfavorable one. Well, Saturn is the planet of time and delays, and he affects not one but two major factors relating to marriage. So the tendency would be for marriage not to take place during the major and minor planetary periods in question, even though, on the basis of the planetary periods alone, it might seem like a classic case for predicting marriage without considering Saturn's delaying effect.

Again, the idea is that the chart itself has its own indications in terms of timing. Not only do these indications need to be considered too, but they will probably carry more weight than any other considerations in terms of periods or transits. Why is this? Because nothing, simply nothing in Vedic astrology takes precedence over considerations in terms of house position, sign position, lordship and the natural significations of planets (karakatva). These are the main considerations, even in terms of chronology- other considerations become secondary.

A third tool which Vedic astrology offers us has to do with the transits, the daily motions of the planets. In Sanskrit, the word for transit is gochara. Although the planets may have been at a certain points of the zodiac when the person was born, the movements of the planets continue. The location of those planets at any given moment is also indicative of horoscopic timing.

If the major and minor planetary periods could be compared to the hour and minute hands of a clock, then the transits would be the seconds' hand, so to speak. The reader should know, however, that the transits do not indicate independent results outside of the framework of the planetary periods. Rather, they are indicative of timing within that framework.

In our above example, let us assume that the planet in the house of marriage is Jupiter, and let's forget about Saturn's delay for now. In this case, that would make the planetary period that of Jupiter-Venus. This period lasts two years and eight months exactly. Given that marriage results are predicted within this two year, eight month period, the question is, at exactly which point during this period will marriage come about?

The two planets which set the stage for the timing of any event, so to speak, are Saturn and Jupiter; Saturn spends two and a half years in a sign while Jupiter spends about fourteen months. The other planets spend about a month or a month and a half, except for the Moon, which zips through a sign in two and a half days. The retrograde motion of Mars can see it spend up to six months in a given sign, but this is not the average stay.

So let us say that, within the two years and eight months sub period, Jupiter begins a transit of the marriage house itself corresponding to the beginning of the second year. So within the Jupiter-Venus period, marriage would take place during the 14-month Jupiter transit. Now let us assume that, within that 14-month Jupiter transit, a favorable transit of Saturn begins during the last six months. So that six-month period would be the most likely time for marriage to occur. Now let us say that, although several favorable Venus transits occur during that six-month period, during the last six months such a transit happens along with several other favorable planetary movements. There is no use in over working the example, the readers can surely get the picture by now; within the scope of the planetary periods, the current transits narrow things down further and further, starting from Saturn and Jupiter. One can think in terms of overlapping windows of opportunity.

But again, it must be understood that the transits will not bring about results that contradict results in terms of judgment of the chart and of the planetary periods. In our above example, let us now consider Saturn's aspect and the delay which it will cause. We will now assume that the person will pass through the Jupiter-Venus period without becoming married. An astrologer could not turn around and predict that, because Jupiter transits the house of marriage, and that because the ancient astrological scriptures connect marriage results to that transit, then the native of the chart will have to become married during that transit. Again, the transits do not jump over the head of what the planetary periods and the chart itself indicate, the chart itself carrying the greater weight. Viraha Mihir has affirmed this in the 103rd chapter, 46th verse of Brihat Samhita, (translation by Dr. K.N. Saraswaty in Gochara Phala) wherein the sage says: "Unless the person is having a beneficial planetary period, the mere transit of a beneficial planet will be of no avail, even as the gathering of dark, heavy clouds in spring cannot pour forth even a few inches of rain." The main function of the transits is to narrow things down within the framework of timing only.

The following is a summary from Prasna Marg of the transit effects of planets in the different houses from the Moon. These results, in turn, are have been distilled from the Brihat Jataka. (Translation by B. Suryanarayanan Rao). We say houses from the Moon, of course, because the transits of planets *are judged by their movement in relation to the Moon*, not from the ascendant.

"Stanza 2. When the Sun transits the Janma Rashi (the sign occupied by the Moon at birth), fatigue, loss of good name and position, painful work and diseases afflict the native; in the second, loss of money and diseases of the eye, and deception from others may happen, in the third, one will experience elevation to a new position, ruin to one's enemies, increase of wealth and good health; in the fourth, he will meet with obstacles in the matter of enjoying the company of his wife and will suffer from diseases of the stomach.

Stanza 3. In the fifth, affliction from enemies and diseases; in the sixth, recovery from illness, fall of enemies and pacification of all mental grief; in the seventh, fatigue from journeys, helplessness and diseases connected with the stomach; in the eighth, repulsion for women and from women and fear from the rulers and diseases.

Stanza 4. In the ninth, calamities of all sorts, feelings of privation and severe diseases, and a break in one's profession; in the tenth, success in all undertakings and victory in all quarters; in the eleventh, promotion to an elevated position, general prosperity, recovery from diseases and a tendency to do good actions; in the twelfth, the native will not be able to reap the fruits of any good actions.

Stanza 5. When the Moon transits his own radical position, he brings in wholesome food to the person's satisfaction, increased bed comfort, and gain of valuable things; in the second, the Moon causes troubles and obstacles to all good actions, loss of fame and of money; in the third, enjoyment with women, comfort from having good clothes and fresh acquisition of wealth; in the fourth, fear from others; and in the fifth, troubles of all sorts, obstruction to journeys.

Stanza 6. In the sixth, gain of wealth, general happiness, peace with enemies and pacification of all diseases; wholesome and satisfactory food, presents from others, gain of money, comfortable sleep and enjoyment with women; in the eighth, trouble from fire; in the ninth, diseases in the stomach and fear of imprisonment; in the tenth, benefits from government; in the eleventh,

visits from relatives and increase of wealth; and in the twelfth, loss of money and obstacles to all work.

Stanza 7. When Mars transits the birth Moon, obstacles to all undertakings; in the second, fear from rulers, trouble from thieves and fire, sorrows caused by enemies, ailing of the body caused by mental and physical grief; in the third, gain of valuable metals, favor of God Subrahmanya and easy destruction of enemies; in the fourth, association with bad men, diseases in the stomach, high fever, unconscious flow of seminal fluid.

Stanza 8. In the fifth, Mars gives troubles from foes, sorrows due to children, and dread from diseases; in the sixth, gain from valuable metals such as copper and gold, fear from quarrels and misunderstandings, fresh breaks with enemies; in the seventh, misunderstanding with the wife, diseases in the stomach and the eyes; in the eighth, blood pressure due to severe blows in the body or break of limbs and consequent diseases, fear from dishonor, mental depression.

Stanza 9. In the ninth, loss of money, diseases and defeat; in the tenth, profits in all ways; in the eleventh, elevation to the headship of a village and general happiness; and in the twelfth, troubles of all sorts, waste of money, diseases due to heat, blood pressure and diseases in the eye.

Stanza 10. When Mercury transits the radical Moon, it indicates quarrels and misunderstandings with relations, loss of money caused by libel or unlawful words and writings and journeys to distant places; in the second, fresh acquisition of wealth and influence and general prosperity; in the third, fear from enemies and anger from rulers; in the fourth, gain of money, prosperity to relatives and general progress of family; in the fifth, quarrels with wife and children.

Stanzas 11 and 12. Mercury transiting the sixth indicates success in all things, general luck and rapid promotion; in the seventh, quarrels; in the eighth, victory, happiness from children, gain of clothes, increase of income, mental peace, and increase of learning; in the ninth, diseases of all kinds; in the tenth, destruction of enemies, gain of money, and happiness from

women; in the eleventh, good speech, fresh gains, happiness and success in everything, better and closer association with wife and children; and in the twelfth, trouble from foes and diseases.

Stanza 13. Jupiter transiting the birth moon involves loss of money, setbacks, quarrels and mental dejection; in the second, gain of wealth, ruin to foes, happiness to women; in the third, some change in profession, obstacles to all actions; in the fourth, sorrows caused by relatives, want of peace from all quarters; in the fifth, acquisition of vehicles such as horses or oxen, gain of ornaments and children, happiness from women, gain of clothes and dwelling houses; in the sixth, tendency to feel unhappy though having everything to make one comfortable.

Stanza 14. In the seventh from the radical moon, Jupiter brings cleverness in speech, sharpness of intelligence, accomplishment of all actions and gain of money, happiness in sexual enjoyments; in the eighth, unbearable grief, diseases, loss of liberty, over-exertion and fatigue; in the ninth, profits, happiness with wife and children, acquisition of authority, accomplishments, and success in all actions; in the tenth, loss of position or profession, wealth, and fruitlessness of all actions.

Stanza 15. Jupiter transiting the eleventh indicates favors, success in all actions, and elevation to a distinguished station in life; in the twelfth, fatigue caused by long walks and severe miseries in life.

Stanza 16. Venus transiting the natal moon denotes getting wholesome food, enjoyment with wife, gain of perfumed articles, fresh sleeping materials, valuable clothes, and happiness resulting from these.

Stanza 17. Venus in the second gives wealth and grains, acquisition of ornaments and flowers, favor of rulers and happiness for the family members; in the third, respect and regard for one's opinions, profits and honors from others, acquisition of clothes and destruction of enemies; and in the fourth, happy reconciliation with relatives and great prosperity.

Stanza 18. Venus transiting the fifth indicates gain of money, birth of children, help from relatives, satisfaction for the elders; in the sixth, troubles from enemies and diseases; in the seventh, trouble and danger from women; in the eighth, happiness resulting from women, acquisition of household utensils and ornaments in the family; in the ninth, gain of wealth, fruition of liberal and charitable actions, and happiness and enjoyment with women.

Stanza. Venus transiting the tenth causes rivalry, quarrels and dishonor; in the eleventh, enjoyment of good food, gain of perfumed articles and favor from relatives; and in the twelfth, gain of wealth in many ways and acquisition of clothes and ornaments.

Stanza 20. Saturn transiting birth moon causes fear from poison and fire, loss of relatives and friends, exile to distant lands, quarrels with one's own relatives, misunderstandings due to monetary transactions and journeys to distant places.

Stanza 21. Saturn in the second causes loss of wealth, happiness and of health, as well as a decrease in desires; in the third, gain of elephants, buffaloes, good health and successful termination of all actions.

Stanza 22. Saturn in the fourth brings a cloud to the mind, separation from wife and one's own wealth; quarrels with all; in the fifth, sorrows arising from death of children.

Stanza 23. In the sixth, pacification of enemies and diseases; in the seventh, intimacy with female servants and distant journeys; in the eighth, misunderstandings with one's own people and extreme helplessness. Saturn in the ninth, enmity with all, imprisonment or bondage, obstruction to one's charitable actions and heart trouble; in the tenth, loss of fame, wealth and education, and success in one's actions (karma phala).

Stanza 24. Saturn in the eleventh, intimacy with other women, huge profits, increase of honor and authority; in the twelfth, succession of intermittent grief and overwhelming calamities in life.

Stanza 25. Planets in the course of their transits contribute both good and evil to the native. But, they may be made to do good by propitiation, offerings, etc.

Stanza 26. The Sun and Mars give their transit effects when they are in the beginning of the sign; Jupiter and Venus in the middle part; and the Moon and Saturn in the last part. Mercury gives his effects throughout the sign."

The daily location of the planets in the different signs of the zodiac may be found out simply by consulting an ephemeris. As an alternative, any horoscope computer calculated for the moment would, of course, give the current positions of the planets.

Chapter Sixteen: Aspects

The term "aspect" refers to the way in which a planet throws its influence on another planet or sign. In Sanskrit, aspects are referred to as drishti or vision.

All planets fully aspect the house opposite them. This type of aspect is called an "opposition" aspect in English. In addition, Parashara informs us that Mars fully aspects the houses fourth and eighth from him; this is called a "square" aspect. Saturn throws a full aspect to the third and tenth houses from him in a "sextile" aspect. Lastly, Jupiter, Rahu and Ketu fully aspect the fifth and ninth houses from the places where they are located. This is called a trinal aspect.

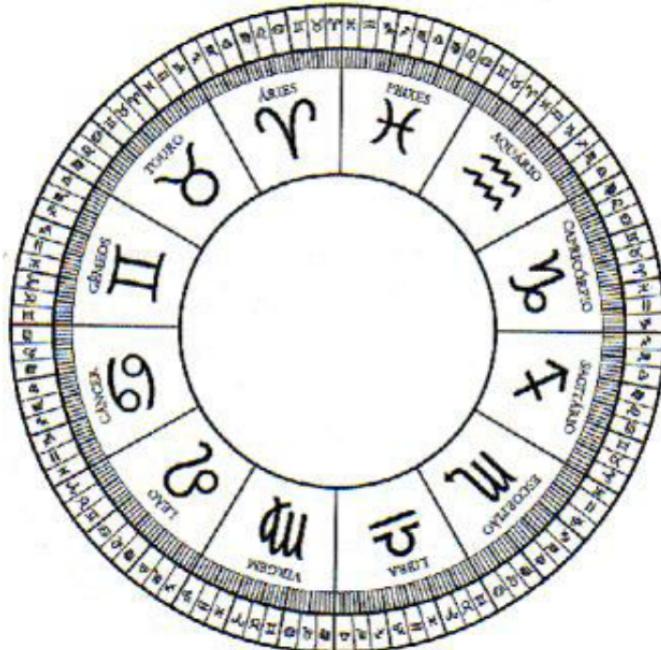
There are other aspects in addition to the full aspects. For example, the square aspects of all planets are 3/4 aspects, except for Mars, who throws with full power to those houses. Other than these, we don't really want to get too involved in lesser aspects as they will end up confusing us because they simply don't have the same impact.

Technically, the brunt of an aspect falls on a point at a certain distance from

it. To be more specific, opposition aspects fall 180 degrees away, trinal aspects fall 120 degrees away, square aspects fall 90 degrees away while sextile aspects fall 60 degrees away. But aspects are powerful enough that if an aspect simply falls in a house, it may be deemed to radiate within the whole house, irrespective of the exact point at which it falls. To make a long story short, an interpreter should simply count aspects on a house-to-house basis.

It should be pointed out that the nature of the aspect, good or bad, is determined by the disposition of the planet in the horoscope. This is different from western and Tajaka (Muslim) astrology in which the very nature of the aspect determines whether it is good or bad. For example, an eighth-house aspect would be considered negative simply because it is an eighth house aspect.

Chapter Seventeen: Divisional Charts and the Navamsha



There are sixteen divisional charts or shodasha vargas given by Parashara Muni in his Astrological treatise or "hora shastra." The principal of these is the navamsha. In Sanskrit, the word nava means nine and the word amsha means part. So the navamsha chart refers to a nine fold division of a sign, such that each sign is divided into nine parts of three degrees, twenty minutes. These subdivisions give us a closer look at the influences that surround a planet in terms of sign placement. Please consult the diagram for an overview.

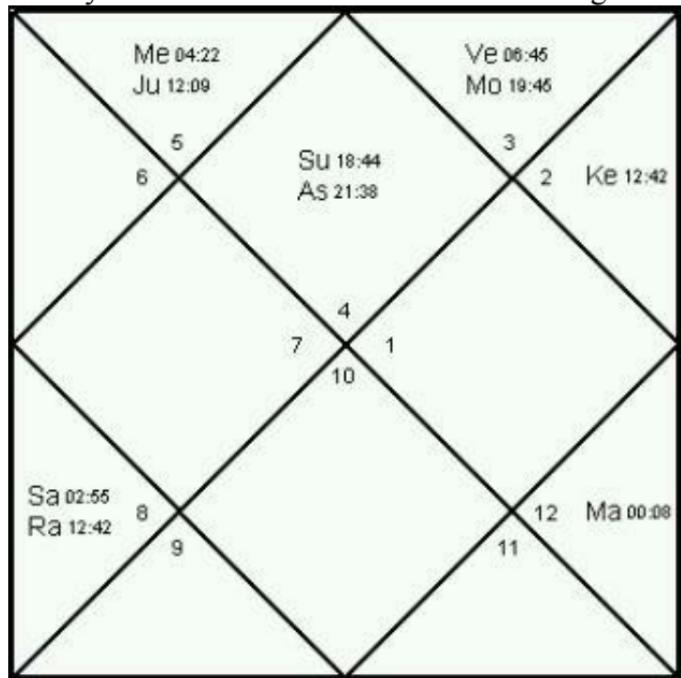
To give a better idea, we can compare good sign position with a royal road. The royal roads are well kept and are good to travel on. But even the royal roads have some bad stretches, for example, a rocky stretch or a stretch that goes through mountains and is curvy. In the same way, even a planet's good sign may have a bad navamsha which can take the wind out of its sails, so to speak, and diminish the strength of the placement. The point is that navamsha position modifies a planet in terms of sign placement.

It has to be understood, though, that the navamsha and other sub divisions do not go so far as to jump up and contradict indications in the main chart. Rather, they are secondary, helpful for making decisions on the margin. Dr. B.V. Raman confirms this in a purport of the classic **Prashna Marg**, wherein he states: "Further, the navamsha may be referred to only when the rashī (sign placement) is satisfactory. Here, since the rashī (birth chart) chart itself does not ensure happiness (isn't strong enough to give the results in this case), the navamsha may be shelved." Keep in mind that Dr. Raman is an astrologer who, throughout the long run of his literary career, has always considered navamsha position. In all of his books the navamsha is printed right alongside the main chart, and its indications are examined. The same format has been followed in The Astrological Magazine, which he edited for some sixty years or so. So when a man such as this tells us that, when the sign consideration in the main chart does not support a certain consideration and that the navamsha doesn't have the authority to change things, then we don't want to take such advice lightly.

To give an example of how the navamsha is used to make decisions on the margin, let's say that an astrologer sees that a planet is fairly strong in terms of lordship and house placement, but that the astrologer is not convinced

about the planet's ability to give results because said planet is weak sign-wise. If the astrologer then notices that the planet occupies a favorable sign in the navamsha, then his objections in terms of sign strength may be allayed.

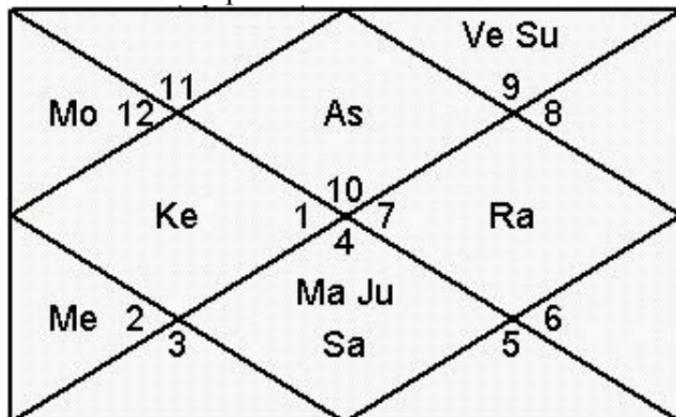
Not only do we take into consideration the planet's sign position in the navamsha, but we consider its house position and lordship there, too. Let us say that an astrologer is contemplating the marriage karma of an individual. He feels that a certain planet has some results to give in terms of this karma, but the planet doesn't seem strong enough. If he were to notice, though, that the planet occupies the house of marriage in the navamsha, or owns the house, a seasoned astrologer would realize that this reinforces the results that the planet has to give in terms of marriage, such that the astrologer would feel more confident about predicting marriage results in relation to the planet. Even so, the fact that the divisional charts are secondary indicators which only modify to a certain extent should not be lost sight of.



An example of the dominance of the birth chart is given by the above chart. In the Jupiter dasha, the native lived a very comfortable middle class life. In the Saturn dasha, however, the native lived a humble life in an ashram, with little respect from any quarter, subject to servitude and bad treatment- there have been better examples of ashram life. This is par for the course- par for

the placement- in the birth chart as Saturn occupies Scorpio with debilitated Rahu, and is the lord of the eighth.

In the navamsha which follows, however, Saturn aspects his own sign in the ascendant from the seventh, where he sits with exalted Jupiter in a quadrant and with Mars-the-lord-of-a-quadrant.



Such a placement should indicate high status and insulation from the situation described in the paragraph above but alas, perhaps “the navamsha may be shelved“ because the navamsha placement was not nearly as forceful as the placement in the main chart.

The dasamsha chart does no better- Saturn sits in the tenth as the yogakaraka!

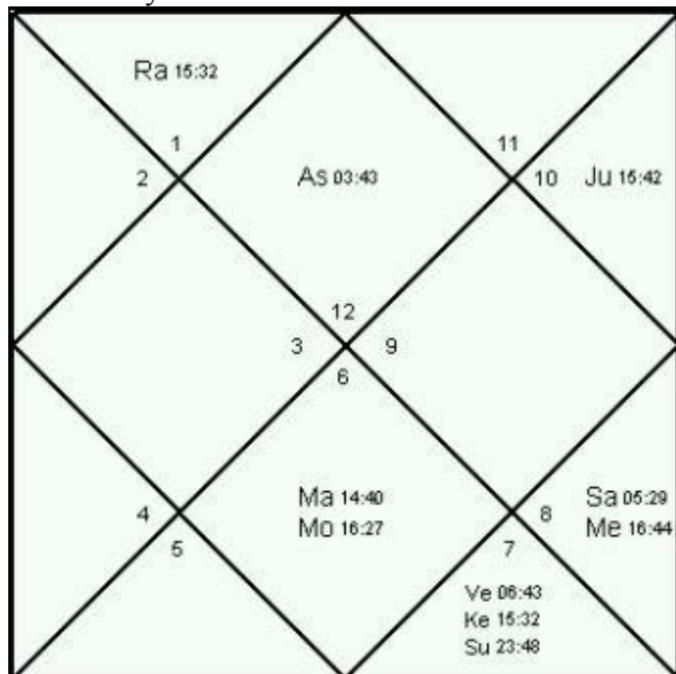
Actually, both the navamsha placement as well as the placement in the dasamsha have some meaning. In the navamsha, Saturn in the seventh corresponded well to the native’s marriage karma; the karma was interrupted, the native married late and married a divorcee. Saturn in the tenth in the dasamsha indicated his occupation during the Saturn dasha, that of a monk. But in neither case did the divisional charts even begin to indicate the low, insignificant status of the native during the Saturn period. In fact, Saturn in both charts indicated just the opposite, i.e., high status.

The chart above is a high-quality example because we may place much confidence in the birth time- the time was recorded by a naval officer in a

military hospital.

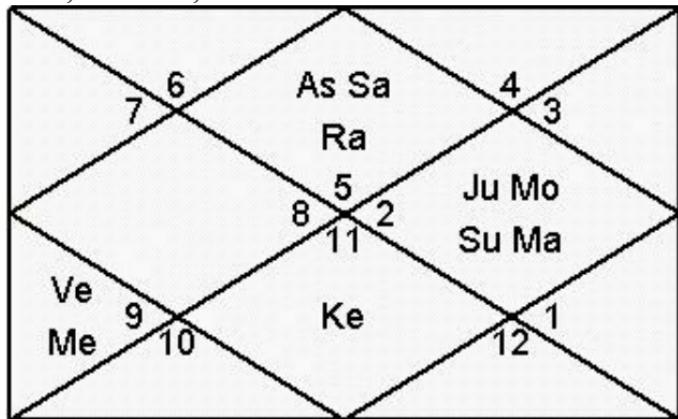
This leads us to another point to consider. Judgment involving divisional charts requires exact birth data. A sign in the birth chart will remain on the horizon for a while, an hour and a half or two hours. But divisional signs rotate much faster. In a matter of minutes the divisional signs may rotate. So it can be difficult to know which is the true divisional ascendant, hence it is hard to have confidence in the house position of divisional charts unless the exact birth time is known. Also, rectification on the level of navamsha or dasamsha can be a subtle matter, not so easy to pinpoint.

The following birth chart is another one whose birth data is ironclad. The clocks and watches in the birthing center were all set and corrected on the day of birth. The moment of birth was marked exactly, and the umbilical cord was cut at the very same moment.



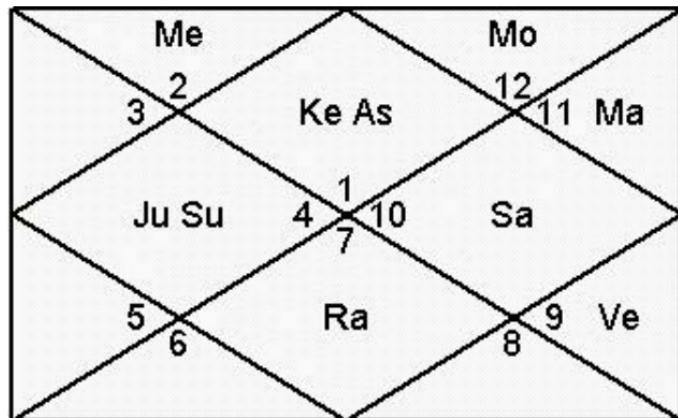
The karma in relation to father is severely afflicted. In the birth chart, the Sun is afflicted by occupation of the eighth in debilitation with the nodes. Bad-lord Saturn occupies the house of father and the lord sits in the seventh next to a very waning moon. (His mother got possession and moved away when he was two).

In the navamsha, however, none of this father karma is indicated.



The Sun and the lord of the ninth, Mars, both occupy the tenth with two benefics, Jupiter and the Moon.

In the dvadasamsha chart, which is the divisional chart pertaining to parents, the situation is not indicated, either. The lord of the ninth, Jupiter, occupies a quadrant, the fourth, with the Sun. Venus, a benefic, occupies the house of father.



There are certainly no great afflictions to the father karma indicated in this chart.

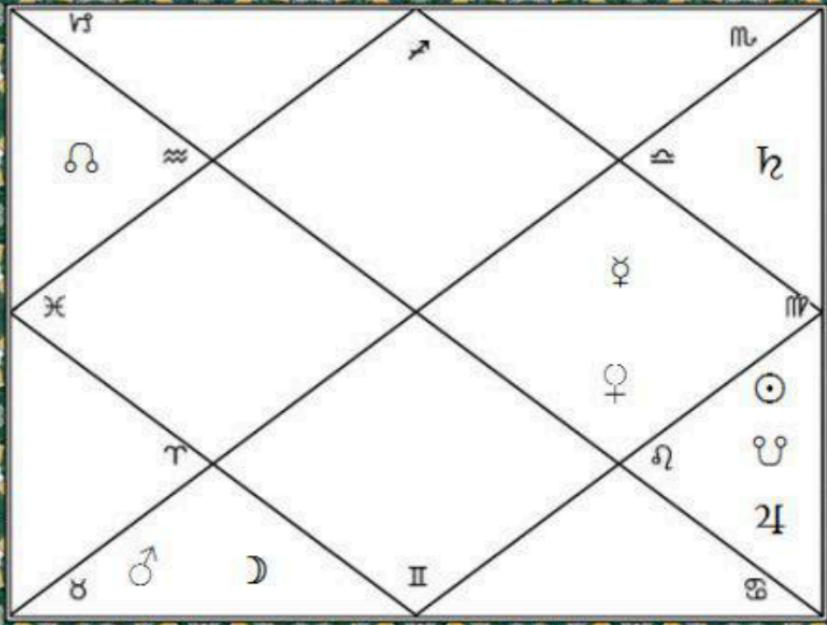
Enough! Divisional charts are subsidiary charts that do not carry the same weight as the indications in the birth chart, not at all. They may be helpful for decisions on the margin, but certainly when the results are clearly

indicated in the birth chart, then where do the divisional charts belong in the analysis? Dr. Raman has already indicated where- “shelved.”

The sixteen divisional charts and their significations are as follows. Remember that the navamsha is the main divisional chart; for everyday interpretations, many astrologers in India principally consult the birth chart and navamsha. Note that the navamsha has a dual role as the specific divisional chart which deals with marriage.

1. Janma: The janma chart is the main chart, also referred to as the rashि. It is the basis of the horoscope and has reference to all karmas in general. It is not a sub division.
2. Hora: Wealth
3. Drekshana: Happiness and siblings
4. Chaturhamsa: Destiny
5. Saptamsa: Children
6. Navamsha: Spouse
7. Dasamsa: Great success
8. Dvadasamsa: Parents
9. Sodasamsha: conveyance
10. Visamsha: Spiritual progress
11. Chaturvisamsha: Knowledge
12. Saptavisamsha: Strength
13. Trisamsha: Misfortune
14. Kavedamsa: Both auspicious or inauspicious effects
15. Akshavedamsa: Patrilineal patrimony
16. Shastiamsa: All matters

Chapter Eighteen: The True Horoscope of A.C. Bhaktivedanta
Swami, Prabhupada



The horoscope of Abhay Charan Bhaktivedanta Swami, Prabhupada, will serve as an example chart which allows us to bring together the component parts of Vedic astrology and see how it functions as a system of judgment. Hopefully, the reader will be able to recognize the correspondence of the life events of this saint to the astrological indicators.

A contention exists about which is the true horoscope of A. C. Bhaktivedanta Swami, Prabhupada. More specifically, the contention centers on whether the true rising sign is Sagittarius or Capricorn. A little bit of background in relation to the contention helps to understand the controversy and sort things out. Towards the end of his life, there was some attempt by his disciples to identify the horoscope of their guru. They were concerned about his health and longevity as he had been sick. He was confronted with three different horoscopes, each with a different rising sign: Scorpio, Sagittarius and Capricorn.

It has been said that A.C. Bhaktivedanta recognized the Capricorn chart, which had been presented by Pandit Ojha.

In spite of this, a section of the astrological community feels that Sagittarius is his true rising sign. In face of the choice of Capricorn by none other than A.C. Bhaktivedanta Swami himself, how can anyone justify otherwise? Well, remember that Bhaktivedanta Swami himself was not an astrologer, and never claimed to have studied astrology. That he settled on the horoscope with Capricorn as the rising sign is hardly proof, there was no cross examination of the astrologer at all. This could just mean that the astrologer presenting Capricorn was impressive, or that Shrila Prabhupada had always been told that Capricorn was his rising sign such that he never gave it enough importance to investigate, or something along that order. It is difficult enough for an actual astrologer rectify a chart by matching the events of a person's life to the chart, what to speak of having a lay person in astrology "recognize" or "identify" which chart corresponds to his life. As far as we know, Bhaktivedanta Swami didn't invoke any type of clairvoyance or contact with the Supersoul to confirm Capricorn as the ascendant.

There is no reason not to believe that, if someone had brought a difference of opinion to his attention and had explained things correctly, he would not have accepted Sagittarius as his rising sign. Cases wherein he changed his mind after discussing things with his disciples are not lacking.

An interesting point is that Shrila Bhaktisiddhanta Saraswati, A.C. Bhaktivedanta Swami's guru, was a great astrologer, but we have never heard of any discussion between A.C. Bhaktivedanta and Shrila Bhaktisiddhanta Saraswati about A.C. Bhaktivedanta's horoscope. And actually, by the time that they met, Shrila Bhaktisiddhanta Saraswati had left astrology by the wayside in favor of full-time vaishnava evangelism. We just don't know what the opinion of Bhaktivedanta Swami's own guru, an astrologer, was or would have been.

The lay person reading this may not understand the reason for the contention, but it is very simple; if Shrila Prabhupada's reported birth time was off by a very short amount of time, less than half an hour or so, then the calculated ascendant would change from Capricorn to Sagittarius.

Let us understand this issue fully. First of all, what do we mean by "reported

time?" We are referring to a time zone in India where, at the time, the city of Calcutta was on one time zone, and the surrounding province of Bengal on another. This is confusing! What if a person lived in the outskirts of town? Which time zone would he use? Were things strict and uniform in this regard back then in India? I imagine not. Even in America, in those days, from one train station to another, towns were known to use different time zones, what to speak of India.

And then who was it that reported the time? Probably Shrila Prabhupada's parents. Were they so concerned in the first place, and did they know to record the exact birth time? Had they been schooled about all the possible astrological implications? Were they able to call the telephone company and get an accurate time check? (No) Did the clocks of the 1890s in India keep good time? Or were they like the old grandfather clocks which had to be periodically adjusted or re-set? It is a recorded fact in the time zone literature that not all of Bengal was observing the same time zone back in those days; there were even half hour differences.

When faced with an ascendant near the borderline between two signs, all astrologers have to investigate the possibility of what they call rectification. This means that they have to see if the horoscope truly corresponds to the life of the native. If not, then they have to consider the possibilities offered by the other rising sign. It is more accurate to start by investigating the chart itself, interrogate, check both ascendants to see if the life events correspond, and then confirm or change the birth time; rather than to take a borderline birth time for granted. All practiced astrologers understand this and have dealt with this problem.

The astrologers in the Sagittarius camp feel the need to raise objections when Capricorn is presented as the true rising sign. The contention is more delicate than it might seem insofar as a phenomenon might seem justifiable from both charts. For example, one could at least argue a case for the existence of children, and business along pharmaceutical lines, from both charts. (Earlier in his life, Bhaktivedanta Swami worked as a pharmacist, both in a laboratory as well as in his own pharmacy) But there are other major life events which can only be reasonably explained by the Sagittarius chart. They are: Shrila Prabhupada's authorship, the type of success that his Hare Krishna movement had during the Seventies, and the fact that he had

only one older sibling, a sister.

When one examines any action or event, there are several basic elements of a chart which must be considered. On one hand, we look at the house which stands for the affair or event in question, its occupants, any aspects which it might receive and the position of its lord.

At the same time, we examine the karaka or natural indicator. I will give a few examples of karakas to review the meaning of karaka. The Moon is the karaka of one's mother, the Sun is the karaka of one's father, also of the king, Mars is the karaka of brothers and Venus is the karaka of one's love life. So, just as any issue has a house which represents it, there is a corresponding planetary indicator which naturally represents it, too. With this in mind, let's examine the authorship issue from Bhaktivedanta Swami's two supposed charts.

The Vedic astrological literature unequivocally indicates Mercury as the indicator of writing, authorship and books. In the Capricorn chart, Mercury occupies its sign of exaltation, Virgo, in a benefic and pious house, the ninth. It forms raj yoga there with Venus, raj yoga being a tremendous combination for power and influence. So at first glance, the Capricorn chart supports the type of religious authorship that Shrila Prabhupada enjoyed.

But the lord of the *house* of authorship, Jupiter, occupies the eighth house. The eighth is the most evil house in any horoscope. The affairs represented by any planet or lord who falls there are said to disintegrate and the strength of such a planet is described in the Vedic astrological literature by adjectives such as "feeble." In spite of the strength of one of the indicators, the karaka Mercury, and the fact that Mercury aspects or throws its influence on the house of authors, the absolute weakness of the lord of that house does not support the idea of a world-famous author who wrote and organized the distribution of so many *millions* of his books.

And the nature of any religious writings indicated by Jupiter in the evil eighth house, afflicted by the Rahu - Ketu axis, would not be of the nature of the pure devotion to Krishna of which Shrila Prabhupada wrote. The

Rahu-Ketu combination together with Jupiter goes by the name of Guru-Chandala yoga in Vedic astrology, and is indicative of dharmas of lesser understandings. For example, when this combination is prominent in a horoscope, the traditional texts indicate that the person takes up Islam or Christianity, religions of the meat-eaters. I have seen this combination indicate comprehension troubles in the charts of many people investigating Vedic dharma, without carrying the added affliction of occurring in the evil eighth, as in the case of the Capricorn chart. So this afflicted third-lord Jupiter with the Rahu-Ketu axis, in an evil house, is not indicative of Bhaktivedanta Swami's writings, which follow a strict, devotional line.

Nor does the idea of a vipreet raj yoga save the day for Capricorn as the ascendant. A vipreet raj yoga results when the lords of evil houses occupy another evil house, the evil destroying the evil, thereby producing good. It is true that the lord of the twelfth and third house, Jupiter, occupies the evil eighth. But the Sun also occupies the house in its own sign. This is a source of traditional strength such that the vipreet raj yoga does not occur. This situation of the lord of the house of authors, Jupiter, simply does not support the quantity and quality of authorship karma which A.C. Bhaktivedanta enjoyed.

On the other hand, the Sagittarius chart has four resounding indications which suggest great literary success, with no blemishes. They are:

1. Again, the natural indicator Mercury occupies his sign of exaltation- that doesn't change from one chart to the next. But the house which Mercury occupies does change- Mercury occupies the house of occupation and career, which is certainly a natural place for it to be in Bhaktivedanta Swami's chart, Bhaktivedanta Swami being a writer.
2. Rahu occupies the house of authorship. Rahu gives very good results from that house, the third.
3. Jupiter and the Sun aspect the house of authors, as good lords, from the ninth house, a very pious and benefic house, wherefrom they form a great raj yoga. This aspect greatly strengthens the house of authors and spiritualizes Rahu.
4. Finally, the lord of the house of authors occupies his sign of exaltation, this lord being Saturn in the eleventh. Not only is Libra the best sign for this planet, but the eleventh is the best house for Saturn!

Now these are the kind of indications which would (and did) make an author a million-book seller over and over again. One just doesn't see planetary combinations like this every day. Unfortunately, the indications for authorship according to the Capricorn chart wane pale.

Another issue has to do with the fact that the heyday of the Hare Krishna movement took place during the major planetary period of Ketu. During the period of a planet, the indications promised by it in the chart become activated. The Ketu period started in May of 1971. Previous to that, the major period corresponded to Mercury, the minor period belonging to Saturn from August of '68 until May of '71.

In the Capricorn chart, does Ketu in the evil eighth house with Jupiter and the ninth lord, the Sun, indicate any great spirituality? We have already responded to that question by identifying the combination as an afflicted, Guru-Chandala yoga, so the answer to this question is no.

Does Ketu in the eighth suggest any type of strong success? Not according to the Capricorn chart. There is no vipreet effect occurring, such that the eighth is simply a terrible house placement for Ketu. Nothing overcomes this evil in the Capricorn chart.

In the Sagittarius chart, however, any natural evil of the Rahu - Ketu axis would be transformed by dint of the fact that Ketu sits in the pious house of religion, by the fact that Ketu is with a strong Jupiter, who is the karaka of religion and spiritual understanding (Jupiter is Brihaspati), and because Ketu sits with the lord of the house of religion, the satvic Sun.

Ketu would not only reflect the piety of this ninth house situation in the Sagittarius chart, but would reflect and intensify the force and power of that house and its occupants, and give success in his period. I say this because it is the nature of both Rahu and Ketu to reflect the results of the planet in whose sign they are placed. They are, to a large degree, chameleons in this respect. They soak up and intensify the indications around them. Remember

the story from the Puranas about Rahu? Although he was not one of them, he went to the assembly house of the gods to drink their nectar. He disguised himself as one of the gods in order to do this. In other words, he reflected his surroundings. In predictive astrology also, Rahu and Ketu act like the planets with which they are associated and reflect the indications of their sign lord. So in the Sagittarius chart, it is only natural and consonant with general astrological principles for Ketu to reflect and intensify the great success and piety of the raj yoga which Ketu sits next to. It is Ketu who would be overwhelmed by and reflective of the strong planets around him. In the Capricorn chart, Ketu would only reflect and intensify the negative indications of the evil eighth house.

Ketu's encompassing reflection would give results over and above those given in the major Jupiter period (in the Sagittarius chart). The major Jupiter period took place in the 1920s, but Bhaktivedanta Swami didn't have such success along spiritual lines back then. In other words, what Ketu did was to synthesize and reflect the combined effects of Jupiter and the Sun in a synergistic way. This is typical of the nature of Rahu and Ketu and requires no great stretch of the imagination on the part of any astrologer; we are used to seeing planets manifest their results through Rahu and Ketu. In the Capricorn chart, however, everything requires a bit of stretching. A much more tenable and natural interpretation results from the Sagittarius chart.

Finally, there is the question of a sister. In the Capricorn chart Mars, a masculine planet, aspects the eleventh house of older siblings. The exalted Moon, who sits with Mars, does also. Three masculine planets, the Sun, Jupiter and Ketu, square the house. There is no limiting effect such as the influence of Rahu or Saturn, or any overwhelming effect from the lord of an evil house. As such, the house affairs should flourish. Since the lord of the house aspects it, along with the exalted Moon, the existence of at least a few older siblings is indicated. Also, since the aspecting lord is a masculine planet, at least one male sibling is indicated. The opposite was the case- Bhaktivedanta Swami had one older sibling, and a female at that- his sister Pishima.

From Sagittarius as ascendant, we have congruency. The lord of the house of older siblings occupies a quadrant house, in a feminine sign, with a feminine planet, and here we are referring to Venus. (Debility is cancelled)

The house itself is occupied by Saturn, a gender-neutral planet, in exaltation. Saturn's influence also accounts for the limited number of older siblings, i.e., one, and allows for her female gender, too.

In fact, with Sagittarius as ascendant, we have all-round congruency. The fact that the native distributed millions of books, became a world-famous religious leader who commanded much wealth during the Ketu period, along with the fact that he had an older sister, all go to indicate that only Sagittarius could be the ascendant. It is surprising that several members of the astrological community in good standing have accepted that Capricorn was the true rising sign, though.

Hopefully, Bhaktivedanta Swami's horoscope is a good example of how the different component parts of Vedic astrology come together in confirmation of his life events. The thoughtful student will gain from studying it as it contains interesting combinations, such as the one found in the ninth house.

About the Author

Dean Dominic De Lucia was born in Bethesda, Maryland, in 1956. He studied Business Administration at the University of Baltimore, and later on completed a two-year course in translating at the Catholic University in São Paulo, Brazil, where he currently resides.

He has maintained a life-long interest in Indian/Hindu philosophy and spiritual practices, which ultimately led him to take up Vedic astrology. He began his studies of the same in 1981 under Nalini Kanta Das/Tom Hopke, and has been a rather constant student and practitioner of the art ever since. His articles were published quite a few times in the older The Astrological Magazine, as well as in the newer follow-on magazine, Modern Astrology, published in Bangalore.

Dean maintains a unique perspective throughout the book, one of presenting pure Vedic astrology in its original form, as it was before the times of the Muslim invaders, and without hodge-podging it with other systems. This is rare among Hindu writers on Vedic astrology, and practically unheard of from a western writer on the subject.

At the present time, Dean organizes classes on Vedic astrology in São Paulo, Brazil, where Astro Vedica was translated and published as the first book on the subject in the Portuguese language.